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June 12, 1982

60¢

Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIP 65498

**San Francisco Troupe
Plays Gays:**



***“Factwino
Meets the
Moral Majority”***

GayCommunityNews

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June 12, 1982



Susan Fleischmann



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Nearly 200 Boston-area women gathered in the rain on May 29 for a Memorial Day march and rally. "We want to show the reality of what causes wars, not celebrate the myth of their glory," the organizers stated. "Rather than continuing to bury the dead, we claim Memorial Day Weekend as a time to recall and commemorate our victories in struggles for our health, safety, and reproductive freedom and to share our visions for the future." The event was sponsored by the Boston Area Feminist Coalition, the Boston Women's Pentagon Action, and women organizing for a feminist presence in the United Nations Second Special Session on Disarmament (SSD-II).

Boy-Lover Pleads Guilty

By David Morris

NASSAU COUNTY, NY—A man arrested last July in a dramatic raid on his Baldwin Harbor home and charged with having consensual sex with a minor has pleaded guilty to three felony charges.

After plea bargaining with Nassau County prosecutors on Thursday, May 27, Martin Swithinbank pleaded guilty to two counts of having sex with a 14-year-old male and to one count of producing a

pornographic videotape of the same youth and his brother. Each of the three charges carries a penalty of from two and a half to five years in prison. The plea bargaining agreement stipulates that the three terms be served consecutively.

Swithinbank will be sentenced on July 8.

David Groat of the North American Man/Boy Love Association (NAMBLA), of which Swithinbank is a member, said

Swithinbank could have been sentenced to 40 years in prison had he not accepted the plea bargaining offered by the prosecutor. "I'm normally totally against plea bargaining," Groat told GCN, "but in that situation, that's the best he could expect out of Nassau County. From the beginning that whole thing was obviously a kangaroo court."

Swithinbank and a friend, Jerry Fox, also a member of NAMBLA,

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Homophobic Firings a Factor In Telephone Workers' Strike

By Jil Clark

BOSTON—Nearly 100 telephone answering service workers from two local companies have been on strike for three weeks, protesting the new management's imposition of pay cuts and more restrictive working conditions and the firing of 20 workers, most of whom were union activists or workers with seniority.

Some of the strikers are also protesting what they believe to be a witchhunt directed against lesbians and gay men employed at Secretel in Roslindale and the

Massachusetts Telephone Answering Service/Americall of Brookline. Before the 93 workers walked out, three lesbians and one "very out" gay man were fired.

Joseph Limerick of Atlanta, Ga., who owns answering services in Atlanta, Houston, Jacksonville, Fla., Tacoma, Wa. and elsewhere across the country, assumed control of the two Boston companies and launched a personnel clean-up on May 13.

On that date, workers arriving at the Brookline facility were greeted by "Limerick's men"

armed with rifles, said one lesbian striker who asked to remain anonymous. At the Roslindale facility, she said, employees found guard dogs awaiting their arrival. "These are the conditions under which we were forced to sign wage cut agreements. Sheer intimidation," she said.

The individual wage agreements called for hourly decreases of 25¢ to \$1, cutting back the pay of some long-standing employees to barely more than minimum wage.

In addition to the firings and slashed pay checks, Arlie Tally,

Court Orders Reinstatement Of Sex Course

By David Morris

CINCINNATI—A district court has ruled that the University of Cincinnati must reinstate a non-credit course on sexual minorities it had previously cancelled.

According to the May 27 ruling by U.S. District Judge Carl Rubin, the University denied gay activist and journalist John Zeh his First Amendment right to freedom of speech last fall when it cancelled "Sexual Subcultures in Cincinnati," a six-session course Zeh had been scheduled to teach (see GCN, Vol. 9, No. 29).

"First Amendment rights are not limited to those who espouse a popular opinion," the court replied. "Popular utterances do not require protection. It is unpopular or obnoxious views that are most susceptible to suppression."

University officials had initially claimed they were cancelling the course because not enough students had registered for it but later admitted they feared controversy surrounding Zeh would jeopardize

the passage of a hospital tax levy favorable to the University. In a widely publicized case, Zeh had been charged in February 1981 of disseminating material harmful to juveniles through a humorous discussion of sexual lubricants on "Gay Dreams," a radio program he produces (see GCN, Vol. 8, No. 32). Zeh was acquitted of the charge.

Rubin noted that the University has offered similar courses for academic credit in the past.

"Whether or not plaintiff is an 'activist' homosexual and whether or not his radio broadcast was in poor taste and objectionable to the majority of his listeners is really beside the point," Judge Rubin held.

The court has not yet ruled on the \$100,000 in damages Zeh's lawsuit seeks.

Although Zeh had sought to have the course scheduled for this summer, the timing of the court's decision will probably force a postponement until the fall.

—filed from Boston

U/Cal Professor Suspended Over Sex Controversy

By David Hunt

LONG BEACH, CA — Right-wing fundamentalists scored a major victory last week when officials at California State University, Long Beach, ordered a controversial psychology teacher suspended for 30 days.

The instructor, Dr. Barry Singer, has been under fire by evangelical Christians for his so-called "tolerance of homosexuality" in the teaching of his "Psychology of Sex" course (see GCN, Vol. 9, No. 45).

Ironically, it was heterosexual activities that resulted in his suspension.

Singer acknowledged to a Los Angeles Times reporter last week that he has attended parties with students where clothing was optional and has been "romantically involved" with students in the past.

Less than 24 hours after the newspaper hit the streets, university president Stephen Horn ordered Singer suspended and his conduct investigated. However, a spokesperson for the university admitted that there is no policy forbidding students and teachers from dating, as long as there is no sexual harassment involved.

The suspension will have no practical effect on Singer since school is out for the summer and he will continue to receive his full pay during the investigation.

Although Singer was unavailable for comment, instructor Bette Brooks, who has also been under fire by fundamentalists, said she believes Singer has been too trusting with the press and "now he's being crucified."

Nationally syndicated columnist George Will criticized Singer in his

See 'Did You See?' on page 3

column last Thursday for allowing his students to visit nudist camps and gay bars, calling the trips "ignorant abuses of academic privilege." And in an editorial the following day, the Los Angeles Times described Singer as "Dr. Feel-Good run amok."

"This was an all-out attempt to bust the union," said Ricki Derry, *Continued on page 3*

News Notes

no madness in his methodism

LOS ANGELES — United Methodist Bishop Melvin Wheatley of Denver has been cleared by a church committee of charges that he violated church law by declaring that homosexuality is not a sin.

“The matter of declaring something that has been considered a sin not a sin is not original with me,” Wheatley told the committee. “I suggest that the tradition of United Methodism that changes the least is changing tradition.”

Wheatley became the subject of controversy last November, when he wrote a letter to pastors at the Rocky Mountain Annual Conference concerning the appointment of the Rev. Julian Rush, a gay man, to a post in a Denver congregation. “I clearly do not believe homosexuality is a sin,” Wheatley stated in that letter.

Several churches throughout the country objected to Wheatley’s statement, accusing him of undermining “the authority of the Holy Scripture” by disseminating false doctrine.

A church committee, however, upheld Wheatley’s statement and found that accusations against the bishop were based on error.

“It is clear there are biblical statements condemning homosexual activity,” the committee said. “It is debatable what perspective on homosexuality and homosexual activity emerges when the biblical witness as a whole is brought into interaction with tradition, experience and reason.”

out in the mountains

BRATTLEBORO, VT—A half-hour program produced for Vermont Public Radio by the Southern Vermont Lesbians/Gay Men’s Coalition will soon air on two local radio stations.

On June 24 at 7 p.m. WVPR/FM 89.5 and WVPS/FM 107.9 will broadcast “Out in the Mountains,” a compilation of song, interviews and poetry by SVLGMC members, along with announcements of Vermont gay and lesbian organizations. The program will be the first gay- and lesbian-produced program to be aired on Vermont Public Radio.

A cassette copy is available from SVLGMC, P.O. Box 1034, Brattleboro, VT 05301.

wartime difficulties

LONDON—Plans for Gay Pride Week in this city have been beset with difficulties caused by, of all things, the Falklands crisis.

According to the London Gay News, English laws allow for no marches within one mile of the Palace of Westminster when the Houses of Parliament are in session. Because of the Falklands war, Parliament has remained in session longer than expected and will possibly continue in session through the planned Gay Pride Week of June 19 through 26. Faced with these uncertainties, Gay Pride planners had been unable to finalize the route of the march, which traditionally passes near the Palace.

A late report in Gay News suggests that a new march route has been proposed to avoid possible difficulties with Parliament.

be a director

BOSTON—Fenway Community Health Center (FCHC) will be electing half of its Board of Directors at 6:30 p.m. on June 25 at 100 Norway Street in the Fenway.

FCHC has been serving the gay and lesbian community as the largest gay-oriented primary care center in the country for over ten years.

Membership on the Board is open to all and interested individuals are encouraged to call for an application to join. Those who are not interested in joining the Board but want to support the work of the health center are encouraged to come to the June 25 meeting and vote.

For more information, call Sally or George at (617) 267-7573.

help gcn—take the bus

BOSTON—The Front Runners of Boston will sponsor a bus trip to the New York City Lesbian and Gay Pride Weekend, June 25-27.

Round trip tickets for the exciting five-hour trip will cost only \$23 and proceeds will be donated to GCN. The bus will leave Friday and return Sunday.

For further information, call Allen at (617) 825-0181.

reclaiming the wasteland

WASHINGTON, DC—The Federal Communications Commission (FCC) says it will give special preference to minority-owned companies applying for low-power television (LPTV) stations. The agency has also said it will assign priority to applicants who have never owned broadcast facilities.

The recent decision should open up opportunities for lesbians and gay men interested in the new community-oriented television service, according to John Zeh of the Cincinnati-based media project Public Interest.

Zeh adds that Public Interest hopes to monitor lesbian and gay involvement in such broadcasting.

Anyone who is interested should write Public Interest, P.O. Box 19158, Cincinnati, OH 45219.

not a target

BOSTON — An attorney for Elaine Noble has said the former legislator and current Boston mayoral aide will testify again before a federal grand jury investigating city hall corruption, but is herself “not a target of the investigation.”

The Boston *Herald American* reports that Noble’s attorney, Morris Golding, said his client would not be indicted and denied that Noble had turned state’s witness. Noble has been questioned twice thus far for a total of eight hours about her role in the attempted extortion of \$50,000 from a would-be property developer by John Williams, a former city employee. Williams pleaded guilty to extortion charges last November. Anthony D’Alessandro, the developer, has publicly accused Noble of complicity in the extortion attempt.

don’t touch that dial

BOSTON — A Boston public radio station will air a variety of programs of interest to lesbians and gay men during the month of June.

WGBH/FM 90 will broadcast a radio adaptation of Heinz Heger’s *The Men with the Pink Triangle*, “a dramatic adaptation of the true story of one man’s survival in Nazi death camps,” on June 5 at 10:00 p.m. Immediately following that show at 11 p.m., “Litany for Humanity” will focus on U.S. immigration law and its effects on foreign lesbians and gay men.

“Litany for Humanity” returns one week later on June 12 at 11:00 p.m. with a show devoted to the Family Protection Act and its effects on both gay and nongay groups.

The week of June 14 will feature a series of four call-in discussions shows, in conjunction with Lesbian and Gay Pride Week. Topics for the shows, all of which will air at 8 p.m., will vary from day to day:

- June 14: “Gays and the Law,” featuring activist attorneys Cindy Rizzo and John Ward.
- June 15: “Open for Business,” a show devoted to lesbians, gay men and employment.
- June 16: “The Healthy Homosexual,” in which staff of the Fenway Community Health Center and the Harvard Community Health Plan will discuss the special health care needs of gay men and lesbians.
- June 17: “When Mom or Dad is Gay,” featuring lesbian and gay parents.

On June 19 at 11 p.m., “Litany for Humanity” returns to address employment discrimination and organized efforts to insure fair access to jobs.

Finally, on June 26 at 11 p.m., “A Rose by Any Other Name” features “lesbian and gay poets reading from their own romantic work.”

the worldly approach

LOS ANGELES—A local Southern Baptist group has offered \$1,000 in prize money to any student of the denomination’s Golden Gate Seminary who submits an essay beginning “I heard Dr. _____ say . . .” and continuing with “liberal quotations” from one of the seminary’s professors.

The Washington *Post* reports that the offer, made in a local newspaper advertisement, “reflects the continuing battle for control between fundamentalists and moderates in the 13.5 million-member denomination.”

Church historian Martin Marty of the University of Chicago called the contest an attempt “to poison the Southern Baptist air just before annual convention time with anonymous charges of heresy on the part of professors.”

And Palge Patterson, a Southern Baptist leader from Dallas, decried the essay prize, saying, “I deeply regret . . . [the] rather worldly approach to securing information.”

police crackdown

BALTIMORE—Police officers here posing as male hustlers have been working since last October to arrest both prostitutes and customers.

According to the Baltimore *Gay Paper*, 30 prostitutes and 40 customers have been arrested along an 18-block stretch of Eastern Avenue. An attorney representing several of the arrested men told the *Gay Paper* that police decoys get into the cars of prospective customers and ask “What are you into?” When the customer names a sexual act, he is arrested.

Penalties have reportedly often been set near the maximum fine of \$500, one year in jail or both.

official misconduct

EL PASO, TX—Complaints from gay prisoners here that have been forced to have sex with county jail guards have resulted in the firing of nine guards.

A report by the Associated Press states that Chief Deputy Jesus Reyes dismissed the guards “for violating department rules.” The guards may appeal their firings.

Two guards, Guillermo Caballero and Juan Reyes, had also been charged with “official misconduct,” but those charges were dropped for lack of evidence. Those two men were later indicted by a county jury, however, on charges of violating inmates’ civil rights.

The Associated Press report did not specify how the prisoners’ civil rights were violated.

college learns its lesson

MAUI, HI—A teacher at Maui Community College has won an out-of-court settlement after charging college administrators with refusing to rehire him on the basis of his sexual preference.

Both Sides Now, publication of the Maui Gay/Bi/Lesbian Community Organization, reports that Arnie Scullio, a gay rights activist, taught at Maui Community College during the 1976-77 academic year. Provost Sanae Moikeha removed Scullio’s name from a list of applicants for a 1977-78 teaching position, reportedly because of Scullio’s homosexuality.

Joel August, an ACLU attorney who negotiated the settlement, told *Both Sides Now* it is “quite obvious from reading the settlement that there is admission of discrimination.” The settlement includes a written acknowledgement of the discrimination, six consecutive semesters of employment at the college and \$5,000 compensatory damages.

“Hopefully, no one else will have to go through this again with the state of Hawaii,” Scullio said. “Only a gay rights bill can secure that for us. I want a gay rights bill to pass the legislature with my case as evidence.”

New Site Chosen for Disarmament Rally

By Bob Nelson

NEW YORK — The June 12 rally in support of the United Nations Second Special Session on Disarmament has been moved for the second time, back to its original site at the Great Lawn in Central Park.

Police Commissioner Robert J. McGuire announced the change in a news conference on May 25, according to a report in the following day's issue of the New York Times.

Contrary to previous reports, the lesbian and gay contingent for the June 12 rally will form at 9:00 a.m. on East 49th Street between Second and Third Avenues.

there is a more concrete reason for the city's about-face on the site issue. "The city has been taking a very weird attitude on this," noted gay organizer Steve Ault, who has been working as a typesetter for the June 12 Rally Committee. "They've opened up the major park drives on the west side for us, which now makes the Great Lawn a more accessible site. The police have taken on the rally as a logistical challenge, whereas two months ago they laughed when we said 500,000 people would show up. Now they're telling us how many Long Island trains are chartered — nine."

Pressed to explain the city's reversal, Ault commented, "I think the city is co-opting this issue."

The march will now step off from the side streets along First Avenue north of 47th Street at 11:00 a.m., proceeding down First Avenue past the United Nations, along 42nd Street and then north on Seventh Avenue to Central Park.

In related news, the New York Times carried an article on June 1 reporting that "approximately 300" Japanese activists planning to attend the march had been denied visas by the State Department. According to the Times, the State Department had invoked the 1952 McCarran-Walter Act, passed during the McCarthy period to "exclude members of prohibited organizations," but aimed primarily at those thought to be communists.

But how the Japanese peace protesters qualified as communists is a mystery to the rally's organizers. Kate Williams, a member of the international liaison office which is facilitating

the participation of foreign groups, noted that "the Japanese delegation numbered 1400 people and 438 of those people have had their visas delayed. We don't really understand why. They don't seem to have picked people out for anything in particular, though 41 of those were journalists."

"It fits in with something Reagan said earlier," added Williams, "that he's not going to let communists or terrorists into this country. He's only going to let bona fide peace people into the country. But the organization that arranged for these 1400 people to come in is the umbrella anti-nuke

group in Japan, composed of unions, student organizations, youth organizations, things that are as harmless as the YMCA."

At press time, GCN had no further details on the fate of the Japanese organizers.

Court Ruling Permits Gay Pride Block Party

By Claude Peck

MINNEAPOLIS — Last Friday, U.S. District Court Judge Miles Lord ordered the city of Minneapolis to permit the Gay Pride Committee to stage a block party on Hennepin Avenue on June 18, during Gay Pride Week.

The Gay Pride Committee (GPC), represented by Minnesota Civil Liberties Union attorney Jonathan Adams, presented its case to Judge Lord on April 22, after the City Council passed a new ordinance banning all downtown block parties. At that hearing, the MCLU argued for protection of expressive activities based on First Amendment rights. Assistant City Attorney Les Karjala said the city was interested in protecting motorists rights.

Judge Lord's decision was a carbon copy of last year's, when he overrode the council's refusal to grant a permit for the block party despite the fact that it had allowed other, non-gay groups, to sponsor events which blocked downtown streets.

This year, however, Lord also struck down the council's new

block party ordinance, saying that it infringes on the constitutional right of free speech and expression and that the inconvenience to the city caused by the event would be minimal.

Gay Pride Coordinator Michael Williston said he was pleased with the judge's order and claimed the decision exposed the anti-gay bigotry of the Minneapolis City Council. "It proves they've been uncooperative to us and discriminatory in not providing an ordinance allowing the people the right to freely assemble," he commented.

MCLU Executive Director Matt Stark, delighted with the ruling, said it "recognizes what we've been saying for years, that city officials have no understanding that First Amendment rights take precedence over traffic flows."

GPC member Tom Burke was

pleased but said the Council's actions have made planning the event, which last year drew over 3500 people, very difficult. "They never would do this to the Aquatennial Committee," said Burke.

Lord's ruling grants the GPC the right to hold its 2nd Annual Block Party for one hour, from 8 to 9 p.m. on June 18. The GPC says it will feature live music, entertainment, thousands of balloons and plenty of sightseeing. The block party will kick off ten days of activities during Gay Pride Week.

Alderman Tony Scallon, disgusted with the judge's decision, said, "the federal courts are now in control of the streets." The City Council has so far not announced plans for an appeal. Their appeal last year failed in the Eighth U.S. Circuit Court of Appeals.

Boy-Lover

Continued from page 1

were arrested on July 11 when at least 16 county, state and federal police entered Swithinbank's home with weapons drawn (see GCN, Vol. 9, No. 3). Two youths with whom Swithinbank and Fox were watching television at the time were taken into custody, interrogated at length and released.

Members of NAMBLA described the raid as part of a crack-down on their organization. A number of other NAMBLA members in other parts of the country were arrested on similar charges within days of the raid. Swithinbank is the first of the NAMBLA members to stand trial.

Police officials and straight media in the area claimed Swithinbank and Fox were involved in a massive prostitution and pornography operation, but no prostitution charges were brought against them and the only alleged pornography entered as evidence was a five-second segment of a videotape.

Police confiscated some 350

Strike

Continued from page 1

a gay male striker. "Limerick came into town and didn't like what he saw: a fairly open and harmonious work environment, with no racial problems and no straight-gay problems, even though there are some very butch dykes there. He's imposing these rules [in order] to get out all the liberal Bostonians that would agitate."

One employee, the first to be fired, alleges that Tally told her that he intended to fire all homosexuals and blacks working at the two sites. Two lesbian employees allege that they were fired because they are lesbians and because they would not tolerate sexual harassment. One of these women said that, before the strike, she received threatening phone calls about her "being queer." Her phone number is unlisted, she said, although it is available in her personnel file.

videotapes and several eight-millimeter films during the raid but later admitted that most of the tapes were copies of television programs and movies. Swithinbank was reportedly writing a book about videotape technology at the time.

According to Groat, who has been in close touch with the case, the 13-minute tape entered as evidence showed two youth romping in their underwear with one five-second segment in which an adult fondles one of the youths.

"Nothing that Swithinbank has done," said NAMBLA spokesperson David Thorstad, "warrants the treatment he's receiving from the state. Nothing. He certainly doesn't belong in jail for what he's done. No one was hurt."

The plea bargaining agreement gives Swithinbank the option of appealing his conviction on the grounds that the videotape is not pornographic and that it is unconstitutional to have him serve the three terms consecutively.

—filed from Boston

Did You See?

The following essay by syndicated columnist George F. Will appeared in the Los Angeles Times. The case he discusses is the subject of a news story in this issue of GCN.

Amid cries of alarm about the rise of censorship and the decline of academic freedom, a California professor has bowed to public pressure and dropped certain homework options in a course that he teaches. The controversy is a case study of how the absence of a private citizen's self-restraint subverts healthy traditions of public restraint.

The professor at California State University, Long Beach, had hitherto allowed students in the Psychology of Sex to fulfill homework requirements by, among other choices, engaging in group sex, extramarital sex or homosexual sex. His permission had been required for that option. It is unclear, but fascinating to speculate, by what criteria permission had been granted or withheld. Some taxpayers are not amused, and not apt to be mollified by the remaining list of homework options, which include dressing in drag for a day or taking "field trips" to homosexual bars and bathhouses, and nudist camps.

The Los Angeles Times reports — and, by golly, I believe it — that the professor "is under attack by evangelist Christians." (The professor, Barry Singer, was suspended Wednesday for 30 days after he admitted that he had been "romantically involved" with several of his students.)

But surely broad church pagans and non-denominational atheists and everyone else should be incensed about the degradation of higher education. Everyone loses when sensible people begin to ask about higher education, "What, pray tell, is it higher than?"

Speaking of his now abandoned homework options, the professor says: "The idea is not to go out and do some kinky things just to see what they're like, but to see a change in your behavior and your feelings. It can be a very powerful growth and learning experience."

Well, yes. New sexual behavior is, indeed, apt to involve new feelings. But, by the same logic, getting drunk or getting mugged can be a "learning experience." If feeling something is, by definition, learning something, then indigestion is educational (and perhaps the stuff of college credits at Cal State Long Beach.)

The Long Beach professor has offered a peculiarly lurid manifestation of premises that are more prevalent than most persons realize. Those premises make sense if, but only if, there's no higher imperative than pleasure, and no authority higher than the individual for reckoning the value of particular pleasure.

According to those premises, the idea of learning should be unmoored from the traditional sense — indeed, from any sense — that among the universe of things that can be experienced there is a hierarchy of things eligible to be a part of higher learning, properly understood.

Any idea of hierarchy is nowadays vulnerable to derogation as a sign of "elitism." That word did not even appear in the *American Heritage* dictionary published just 13 years ago. But it is now part of America's cultural baggage. Anti-elitism makes education incoherent because education is inherently elitist, in the defining of it and the delivering of it.

The world is divided, by no means evenly, between those who believe, as I do, that the proper aim of education is primarily to

put something — learning — into students, and others who believe that the primary aim of education is to let something — "feelings" or "the self" or "authenticity" or something — out of students. If the task is "putting in," putting in a legacy of learning refined over the centuries, the legacy must be sifted and selected from. This is an aristocratic task: It is the business of intellectual authority, not political democracy.

The American genius for tempering democracy, for embanking its passions within institutional restraint, for preventing arbitrary mass willfulness, is nowhere more impressively demonstrated than in the protestations extended to academic institutions. The depredations of the McCarthy era were sporadic, random and short-lived, and represented no systematic government policy. The broadest and most comprehensive infringements of academic autonomy have been inflicted recently, and by liberal political forces. The intrusion of political values into sensitive, core academic decisions, has been justified in the name of "affirmative action" for government-approved minorities.

As a former professor, and the son of a former professor, I appreciate the value of academic freedom. As a student of politics, I fear the intrusion of popular passion into academic settings. But when a respected liberty is arrogantly debased into taunting license, lacerating the feelings of the community that pays the bills, the community will, one way or another, find its voice.

Vox populi, vox dei? Not likely. When incensed about ignorant abuses of academic privilege, the populace is not apt to be temperate or discriminating. Extremism outside the academy will mirror that within.

Continued on page 6

Community Voices

zionists and imperialists

Dear GCN:

Although the discussion of anti-Semitism offered in the interview with Gloria Greenfield, Melanie Kaye and Irena Klepfisz ("An Act of Resistance," May 1) was valuable and timely, I was disturbed by the comments made about Arabs, the PLO and the Middle East conflict by Greenfield and Kaye.

Greenfield in particular seems to suffer from her own anti-Semitism—anti-Arab bigotry, that is. In her remarks ("Arab nations have been in complicity with Hitler," Arabs "have a lot more political clout than Israel, a lot more influence with the public," "we often don't get news of Arab terrorism," etc.) she skewers the truth and reduces millions of people to a malign mass, a horde of Jew-haters bent on "preventing Israel

jewish lesbian voices

Dear GCN:

I got very angry while reading "An Act of Resistance," the interview with three of the contributors to the new anthology *Nice Jewish Girls* in the 1 May GCN. It seems that the women interviewed would consider "angry Gentile" a contradiction in terms, but in my case they're quite wrong. The book has not yet reached Montreal, but I would like to read it when it does, as there are many points which I would like to see discussed from a Jewish lesbian viewpoint. I wonder how they deal with the fact that, according to Jewish law, as Jill Clark pointed out, Jewish lesbians aren't even supposed to exist? Also, how do they deal with Orthodox taboos concerning women? How do they, conscious of the difficulties women of color face, deal with reports of the second-class treatment of Sephardim in Israel, and the *nth*-class treatment of Israeli Arabs? The Jewish lesbians I have known have thought about these points, and I would have hoped to have seen them discussed in the article. Instead, we were treated to, at my count, 60 repetitions of "anti-Semite/Semitic." (Such repetition certainly captures our attention, but does nothing to suggest a solution to the problem of anti-Semitism.) In addition, we were treated to simplified, if not simplistic, statements on important topics such as the conditions under which the State of Israel was founded, anti-Zionism vs. anti-Semitism, the Marxist viewpoint of Judaism, the P.L.O., etc. The debate which could ensue from discussion of these questions could by itself fill GCN for weeks, so I won't go into them here. I will, however, do my part to refute the very blatant untruth that stopped me dead in my tracks when reading the article. This was contained in Gloria Greenfield's comments on her trip to Denmark, when she said, "I was the freak, the Jew that they'd never experienced because the Danes let their Jews get killed."

When I read this, I realized that it had absolutely nothing to do with what I had read concerning the fate of Danish Jewry during the Second World War. So, I turned to the article on Denmark in the *Encyclopedia Judaica* (1971 edition) and found that, as I had remembered, the Danes did not just "let their Jews get killed." In fact, during the first three years of German occupation, "the Danish Jewish community, . . . remained more or less unmolested. This unusual phenomenon can be explained by the fact that while the Danes collaborated with the Germans in the so-called policy of negotiation, they simultaneously extended full political, social, juridical and personal protection to the Jews and their property." (*Op cit.*, vol. 5, col. 1538) It was only at the end of August, 1943 that the Germans began to crack down on Denmark, and planned the imminent deportation of Danish Jews. Some of the German occupation officials apparently had no stomach for this, and one even went as far as to warn members of the Danish Social Democratic Party that the Jews would soon be rounded up. Immediately, an underground organization of both Jews and Gentiles was set up which, in the space of three weeks, managed to smuggle about 7200 Jews and 700 non-Jewish relatives across into neutral Sweden. When the Germans finally struck, on the night of 1-2 October, about 500 Jews were left. They were rounded up and sent to Theresienstadt concentration camp. Most remained there until freed, through the auspices of the Swedish Red Cross, in spring 1945. Of these 500, "approximately 120 people perished because of the persecution: about 50 in Theresienstadt and a few more in other camps. Close to the same number committed suicide or were drowned on their way to Sweden. Less than 2% of the Jewish population of Denmark perished." (*Op cit.*, vol. 5, col. 1540) It made me sad, and ultimately furious, that in an article devoted to combatting anti-Semitism, a famous example of Gentiles helping Jews should be totally and utterly denied. I can't figure out why Gloria Greenfield didn't get her facts straight; I just hope that it was through thoughtlessness rather than through ignorance.

Despite my anger, I still wish to read the book. The voices of Jewish lesbians deserve a wider audience than they have gotten in the past. I only hope that the voices presented in *Nice Jewish Girls* rely less on empty rhetoric and, for the sake of history buffs like myself, have a greater grasp of historical actuality, than did those presented in "An Act of Resistance."

Sincerely,
William E. Westenhaber
Montreal, Quebec

from taking back some territory." (That assertion alone is astounding in its willful fallaciousness.)

The question of Arab involvement with the Third Reich is a complex one; some feudal rulers, and some young military officers like Anwar Sadat were sympathetic to Germany, largely because they believed that such alliances might put an end to British colonialism in the Arab world. But to blame *all* Arabs for these acts, as Greenfield does in order to sidestep the crucial questions of Palestinian Arab oppression and the nature of the state of Israel, is a sneaky, ahistorical act of distortion.

(And where on earth did Greenfield get the idea that we never hear of "Arab terrorism"? Until very recently, Arabs were depicted in the mass media *only* as terrorists and Israel and its policies were considered sacrosanct.)

The Zionist movement, of which Greenfield seems to be totally uncritical, was conceived in the tradition and spirit of European imperialism. In his letters to British colonialist Cecil Rhodes, Theodore Herzl, the founder of Zionism, stressed that "we (Zionists) must become imperialists."

Herzl saw a confluence between the Jewish state he envisioned and the colonial settler state of Rhodesia. (Zionism's affinity for minority-ruled, settler states persists today in its close organic relationship with South Africa.) Herzl believed that a Zionist state could contribute to the imperialist project by "...draining off the surplus Jewish proletariat and through harnessing international capital."

The imperialist character stamped on Zionism from the start (and which affected even "socialist" Zionism) is clearly evident today as Israel, despite some well-publicized but essentially secondary differences with Washington, acts as a surrogate for U.S. interests in the Middle East.

Zionism never claimed the allegiance of most European Jews until the Holocaust, and it's true that Great Britain and the United States, through their callous indifference to the plight of European Jewry, left many Jews with little recourse except settlement in Palestine. But Jewish settlement in Palestine wasn't *per se* the problem (although the region cannot accommodate unlimited immigration). The crucial question was, and remains, what sort of homeland was to be set up? Could one have an exclusively Jewish state in a predominantly Arab part of the world without dispossessing or colonizing the indigenous Arabs? Herzl clearly favored the former strategy—he wrote, "We shall have to spirit the penniless (Arab) population across the border . . . denying it any employment in our own country. Both the process of expropriation and the removal of the poor must be carried out discreetly and circumspectly."

His successors in Israel are, however, employing both strategies. The local Arab economies are

being dismantled and absorbed into the Israeli economy, a clear-cut indicator of colonialism. And the cultural and political repression is aimed at driving out of the "occupied territories" those Palestinians who refuse to be subjugated.

Repression of the Palestinians has taken incredibly vicious forms: institutionalized torture of political prisoners (see the *London Sunday Times* and the National Lawyers Guild reports), demolition of homes, the murder and maiming of young Palestinians by Israeli troops and right-wing settlers, the removal of Palestinian elected officials in order to replace them with pro-Israel quislings, the attacks on Beir Zeit University, etc., etc.

I could go into the Israeli terror bombings of Lebanon, complete with anti-personnel cluster bombs, the collaboration with Somoza, the Israeli training of the Shah's secret police, but anyone interested in this information can easily obtain it. If there is strong antipathy to Israel on the Left, it is not unwarranted. I, for one, do not support the "right" of such a state to exist in its present form any more than I support the "right" of South Africa to exist as an apartheid state.

Many Israelis and an increasing number of American Jews are also wondering whether they want to support such a state, and Greenfield needs to acquaint herself with some of those dissenting voices. One of Israel's leading journalists. Boas Evron, proclaimed Zionism a virtual failure and Israeli policies disastrous in an important article that appeared last December in *The Nation*.

Greenfield's and Kaye's misinformed interpretation of history — one which dovetails neatly with the propaganda of the major Zionist organizations — betrays what I fear is a weakness in sectors of the women's and lesbian/gay movements. We're often very good at analyzing sexism and the gender system, often much less good at appreciating the issues that Marxists and the Left have traditionally specialized in.

As Marxism remains underdeveloped without the insights of feminism and lesbian/gay liberation, so do the latter movements remain incomplete without a sound understanding of class. (And I don't mean this nebulous phantasm called "classism" that floats through much feminist and lesbian/gay polemic these days.)

If we as lesbians and gay men are attempting to build a movement based on our right to love whom we love and on our rebellion against a system that would deny us that right, then we should feel some empathy for others who are waging self-determination struggles — such as the Palestinians — and not indulge in uninformed, and ultimately reactionary, chauvinism.

Yours,
George DeStefano
New York, NY

Gay Community News

22 Bromfield St., Boston, MA 02108, (617) 426-4469

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Join the GCN



Four more faithful GCN readers have joined our growing number of Sustainers over the past week — bringing our total to 29 women and men who have pledged to donate at least \$120 to help build a financially stronger GCN. Our new Sustainers were located in Michigan, California and Massachusetts (2). We are aiming to sign up 100 people before the end of the year and urge *you* to consider joining the GCN 100. Your life as a Sustainer will bring you the quarterly *Sustainer Newsletter*, a year's subscription to the paper (or additional time added to a current subscription), and an invitation to GCN's annual Sustainer Party. It will also bring you the satisfaction of knowing that you are making a contribution that will improve the currently inadequate salaries of our hard-working paid staff.

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Speaking Out

Torn Roots

By Anni Waterflow

For me roots can be a source of strength, but lately they have been the cause of much pain and confusion. Half a year ago I remembered I am part Jewish. It does not assimilate. I do not know what my Jewishness means to me but I know that it matters. I am struggling to understand what I have gained, what I have lost not connecting until now, barely connecting yet. I feel isolated. I want to share my story.

When I was 14 we did a unit on genetics in my biology class. We were supposed to make a family tree. I really got involved in it. Till then I thought of my mother as Swedish, my father as German. I knew of two aunts, two grandparents, no more. It wasn't so simple. Long before *Roots* I was enthralled to find four generations of relatives spanned Scandinavia to the arctic circle, Europe, Russia and America from coast to coast. I did not realize what a privilege it was to have so many of my relatives alive and known. I did not question why two branches ended abruptly — we don't know. "We came from Germany to Sweden." "They came from Russia with nothing, David would not talk about it. That's all."

Potato farmers, millers, fishermen, farm hands, a mother of 14 children and all poor. My family moved around a lot always hoping "this time we will find a better living." I was told of poverty, malnutrition and immigrant dreams; of shotgun marriages, illegitimate children, loyalty to the family. I was also told a great uncle died fighting for Hitler (even then I responded "good riddance") and, oh yes, my mother had a Jewish grandfather. At the time it meant nothing to me.

I grew up in New York City with "real" Jews, who went to temple, practiced the rituals, kept kosher. Some were orthodox, girls wearing long skirts below their knees when minis were the rage, long sleeves and high neck lines at 95 degrees. I believed the anti-semitic stereotype that the Jews ran New York and outnumbered everybody else. Since most of my friends were Jewish (though they seldom talked about it) I didn't question this perception. I decided in the face of all this that my little Jewishness didn't count. I never wondered why *they* were the ones I noticed. I dated Jewish guys. The intensity of my attraction to Robin Rosenthal scared me so badly I couldn't talk to her. At 17 I was a pre-alcoholic, emotional basket case. I didn't know that I was a lesbian. (I wonder what happened to her?)

I loved Seder. I always identified with the Jewish struggles; it reminded me of things my mother said about us. I hated church but I craved ritual. I never had the courage to ask to go to a synagogue, though I wanted to; not only because of my anti-semitic fears but also because I simply had no self-esteem (for a lot of reasons) and I felt no one would want to have anything to do with me. I decided being part Jewish didn't count. I forgot about it. As my teen years passed into drug and alcohol addiction, I forgot about all my relatives, Jewish or not. My drinking buddies were the closest I ever came to a family and everything else was a hazy, unpredictable struggle.

Last summer, at 28, I quit booze and drugs for good. I joined a program to learn to live my life this way. My brain is clearing; I am discovering amazing things about myself.

I went to see "They Fought Back: The Jewish Resistance in World War II." To say it was moving and educational is an understatement. Words cannot describe the feelings I had learning the reality of the struggles in the ghettos and the camps. Like most of the people who went I cried most of the way through. I slept badly that night.

The next morning, while making breakfast I remembered my mother saying something about her Jewish grandfather. I began crying again. I couldn't stop for hours. I felt invisible somehow, and scared, and cheated and confused.

After talking with my mother I learned that *both* her grandfathers were Jewish. One left Russia with his wife and five children: Ruth, Judith, two whose names are lost, and David Rosén, my grandfather. David's Russian-born father has a Swedish first name. Why? Why the accent in Rosén? That's all we know. David wouldn't talk about his family. In fact he never said much of anything, not even when his flour mill burned down (reason unknown) and he moved the whole family to another town in Sweden.

Her other grandfather was a Rabbi. Otto Lindmark did say he *fled* Germany, but that was it. He married a Swede and his children, including my grandmother, grew up Lutheran, like 99 percent of Swedes.

I haven't yet asked my mother directly why she never talked about her Jewish relatives. Maybe some day I will. You can't push her. She gets nervous and forgets things. But if my mother had said she was half Jewish I can just hear my father responding, "Nonsense, how could you say such a thing?" My father fought with the allies in World War II but is still proud to be a German. Parts of German culture still smacks of that murderous arrogance Hitler exploited. After much work on this I still have a great deal of hate for any signs of Germanness in my father, sister and myself. Combined with my anti-semitism I sometimes feel like the war continues inside me. The war is not a fair one though. I've always known I

was German. The Jewish side was made invisible. And as Evelyn Torton Beck says in the anthology *Nice Jewish Girls*, "Jewish invisibility is a symptom of anti-semitism as surely as lesbian invisibility is a sign of homophobia."

I wonder how much of my mother's culture and values were Jewish, despite her intense Christianity. When people insulted us for our mismatched clothes, our unpolished foreign manners, she would say, "That is the way it has always been, it does not matter. We are God's chosen people." I can see deep down she considers no place permanent or safe, though she has lived 29 years in the same tenement apartment. My parents were recently robbed again and my mother said, "It's another violation, somehow I am used to it." Some of this is typical poor, some of this is another woman talking, but some of this sounds particularly like a poor Jewish woman. I don't know. I don't know where my stereotypes and my knowledge begins. I don't know how much alcohol and drugs have distorted my memories. I can only try to honestly listen to myself and to Jewish lesbians.

And Judaism is a religion. I do not know how all this connects with my emerging spirituality which I have discovered to be very Native American. I want to explore the old tribal aspects of Judaism. I think. I don't know much about any of this. I don't know where to begin.

All this is very complicated and emotional, especially for someone in her first year of sobriety. So I am going slow. I speak out when I am ready. I will not let guilt push me. Responding to guilt will not lead to honest answers. I am working on it, growing the best way I know how. I am not a melting pot; I am a stew of diverse ingredients, awaiting the rest of the cooking directions.

The *Nice Jewish Girls* readings were a source of both pain and nurturing for me. I needed to hear Jewish women speak positively of their Judaism while acknowledging their struggles with Jewish homophobia, racism and patriarchy. I know that struggle from the poor and working class angle. The intense rage I feel at being pawed by the man whom I'm trying to help fight his eviction, the frustration when racism divides a tenant union, the hurt when my 70 year old neighbor shares her meager lunch with me and asks me when will I get married?

Part of me resists accepting any more painful bonds. The Swedes, the Germans, the poor and the struggling part of the working class, the lesbian community and all of its "isms," my fellow recovering drunks and druggies — how many families of love/hate can I deal with? All my life I passed, passed right by being a Jew. Most of the anti-semitic cuts and comments didn't hurt me, not directly at least. I wonder how many Jews would be angry that I should be a Jew without this "rite of passage"? How much of being Jewish is blood and how much is religion? How much is living it?

But did I get to choose? Already something has changed. Just recently, *Parade* magazine ran a little blurb, entitled "The Nazi Nature Lover," about what a wonderful conservationist Hermann Goering was, how right through the war he kept a sign in his office saying "He who tortures animals wounds the feelings of the German people." I felt as if I had been punched in the stomach and made invisible at the same time. There was no turning back from the personalness of that anger.

But I still don't know what to label myself. I find it a little ironic that when I designed some Jewish women's symbol tee shirts, I did it to support my sisters' struggles, not knowing my own history. I never wore one because I thought it would be closeting Jews the way I resent middle class women dressing "down," who call themselves working class when they have never done without a necessity, gone hungry or watched a relative die of a treatable disease for lack of money for adequate medical care or nourishing food.

I think that one day soon I may wear that shirt. I still have mixed feelings but I am strengthened by Adrienne Rich's words from the anthology: "And sometimes I feel inadequate to make any statement as a Jew; I feel the history of denial within me like an injury, a scar — for assimilation has affected *my* perceptions, those early lapses in meaning, those blanks, are with me still. My ignorance can be dangerous to me, to others. Yet we can't wait for the undamaged to make our connections for us; we can't wait to speak until we are wholly clear and righteous. There is no purity, and, in our lifetimes, no end to this process."

I continue to struggle and listen.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

Community Voices

gay fathers

meow

Dear *Gay Community News*:

I was surprised that my friend Michael Bronski, in his otherwise splendid essay on *Cat People*, dismissed the possibility that, in the original 1942 *Cat People*, Irena (Simone Simon) is intended as a repressed lesbian in a repressed historical period. I have always believed that Irena's Eastern European "strangeness" is meant to be a sympathetic metaphor for lesbianism—in opposition to her boring, straight American husband (Kent Smith) and his dullard American girlfriend (Jane Rudolph).

Not only is Irena fearful of "connecting with a man" (Bronski) but she is repulsed by the idea: thus her nightmare in which female cats are pierced by King John's murderously phallic sword. And her anti-male feelings are confirmed completely when her psychiatrist tries to rape her (the Hussain trial is anticipated in Hollywood 40 years ago).

The most important scene of all: when Irena is sitting at her wedding feast, she is approached by an exotic woman who looks her straight in the eye and says, "My sister? My sister?"

The wedding feast is ruined by this stranger. Irena's marriage is never consummated.

Can there be any doubt that Irena's soul sister is meant to be a lesbian, reminding Irena of her true feelings?

Sincerely,
Gerald Peary
Cambridge, MA

Dear *Gay Community News*,

In his review of *Gay Fathers* (GCN, May 8), Read Weaver says he found the book depressing. He faults it for stressing the message, "You are not alone," and us for believing it was "so important that it needed to be gotten out, even if the book does not otherwise meet our expectations." Whose expectations? Of what?

Weaver's review is the kind that tells more about his own experiences and assumptions than it does about those in the book. He is entitled to his own view, of course, but he might have acknowledged what our book was trying to do and for whom.

What depressed Weaver about the book was that the voices of gay fathers were not sufficiently joyous in their celebration of coming out. While the book does contain its own celebrations, it also recognizes that some things go before them and that these concerns trouble the homosexual man who establishes a family, has children, and finds he leads a life in which joy and love are often mixed with pain and guilt. Anyone who does not understand this and who does not appreciate how difficult it is to balance the inherent conflicts in the situation does not understand what the gay father faces.

Our book set out to speak about the lives of gay fathers in ways that they would recognize. It is not directed to single, liberated gays, nor is it primarily for those gay fathers who have finally come to accept their sexuality and who had support and encouragement from others while doing so. In writing the book, we thought first about the kind of person we once were—the father who still lives in a family that he and a woman chose to establish. Such a man will have taken on so many of the trappings of a heterosexual identity that he cannot let himself believe what he desperately fears is true: he is gay. In these circum-

stances, I assure you, the father does feel alone. And even if he comes to act out his homosexual urges, he often does not know what to do next or whom to talk to about it. He is alone with an inner reality that he has previously denied or renounced—usually in public vows taken as a mature adult.

So the gay father struggles alone to keep his secret. The person closest to him—a woman—likely has no inkling of his struggle and knows nothing of his developing gay identity. Faced with inward feelings and outward demands that he sees no way of reconciling, the father's reaction is to believe that no one else could ever have been in such a dilemma, because he can imagine no way out of it. Isolated from support and with only limited contacts in the gay world, the father is caught by conflicting emotions, interests, and obligations. Other gays whose comings out were achieved more easily, or at least at a younger age, have difficulty understanding the gay father's feelings of isolation and desperation. The father's concern, however, cannot be for himself only; there are also those other lives that he has joined or created and that he loves deeply and for which he accepts a long-term responsibility.

Perhaps our book repeats the you-are-not-alone theme too often. But you should understand that the feeling of having been ultimately alone is an event that many gay fathers recognize as the hallmark of their experience. We set out to do something for those who are still trapped in that experience and so made our book carry an unmistakable message—a message that many readers tell us is helpful and that triggers a reaction of enormous relief in them.

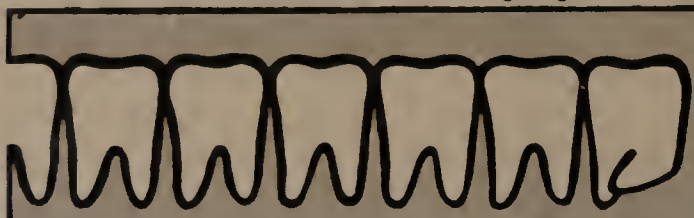
Read Weaver also says the book is cold and reveals little emotional involvement of the father with his children. To make his point, he quotes from *The Gay Liberation Book* that helped his

own coming out. There, a father wrote that he wanted his three sons to grow up gay, because he could in that way work a kind of revenge on society for the pain it had caused him. In thinking of parental love in these terms, both that father and Weaver put themselves in the same camp as parents who try to force their children to grow up straight. This is compulsion disguised as love and those who exert it use a kind of violence against children. We would prefer our children to be free to express their own talents and sexuality rather than have them bound by the power and preference of their parents. When it comes to the love relationship between parent and child, we prefer Carol Channing singing "free to be you and me," in songs where both parent and child are granted a right to choose. The alternative to this attitude is oppression for both parent and child.

In reflecting on his review, we have to wonder whether Read Weaver's objection to our book amounts simply to a judgment by the new style gay on what he sees as the foolish mistakes of those who missed the first waves of liberation. In gay spirits,
Thom Greenfield, for Gay Fathers of Toronto

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

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Strike

Continued from page 3
was out on strike."

Cozivnano added that Tally "strode around the office making remarks about women's breast size. He did that to my boss and I let him have it. . . . About the new dress code he said, 'Well, I'd like to see them in bikinis or nothing at all.' "

Limerick and Tally have returned none of GCN's phone calls made over the last three weeks. Sheila Ann Hoberg, a spokesperson for Limerick, said she could not respond to the allegation that Limerick's intent was to fire all blacks, lesbians and gay men and to break the union.

According to Derry, only three of his co-workers are crossing the picket line. Limerick has flown substitutes in from Georgia, most of whom are untrained, Derry said.

"He has lost at least 100 business and residential customers

since he took over on May 13," said Derry. "He either thinks it takes no skill to operate a switchboard with over one hundred phones on it . . . or he is trying to destroy the business so he can take it as a tax write-off. So much for the workers who have lost their jobs."

Secretel and Americall serve more than 2,700 doctors, lawyers, labor unions, accountants, real estate agents and other businesses and residences in the Boston area.

Dorine Levasseur of Local 925 of the Service Employees International Union said the striking workers' contract includes a clause prohibiting discrimination on the basis of race, sex and sexual preference.

In connection with the pay cuts and firings, the union's attorneys have filed unfair labor practice charges with the National Labor Relations Board against Joseph Limerick Associates.

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Film

Filming the Love that Dare Not Speak Its Name

The Trials of Oscar Wilde. Direction and screenplay by Ken Hughes. With Peter Finch, James Mason, Yvonne Mitchell, John Fraser, Lionel Jeffries. 123 min.

By Michael Bronski

The Trials of Oscar Wilde, with all of its failings, is both a notable and interesting revival. First released in 1960, it received limited art house distribution, was condemned by the Catholic Legion of Decency and was refused the Hollywood MPAA Seal of Approval for the immorality of its non-condemning attitude towards homosexuality. Viewed 22 years later, it seems rather old fashioned in its production values, but quite radical (especially when contrasted to the current trend of Hollywood homo-movies) in its understanding of the homosexual's place within the culture.

As a film, *The Trials of Oscar Wilde* has all the faults and virtues of British films of its time. Determined to be a "quality" film, it is over-produced, much too literary for its own good, and has the dignified pacing of "a classic." Like a bad Masterpiece Theater production, you have the distinct impression that viewing is supposed to be good for your heart and mind. In its better moments it is witty (Wilde trading epigrams with reporters in a restaurant), in its worst it is bad camp (Wilde walking through a storm at Brighton's beach composing *The Importance of Being Earnest* in his mind).

On the virtue side of the balance sheet are wonderful performances by Peter Finch, James Mason, and a solidly good cast of supporting players. Wilde spent most of his life trying to be larger than life (and at six foot three inches with a large frame he did stand out physically) so the temptation to play the flamboyant, excessive public image is ever present. Director Ken Hughes and Peter Finch have opted to illuminate the public man with the private life. Wilde here is a man who has created a public facade that is slowly cracking: the epigrams that seem effortless are



beginning to sound compulsive; the social ease and charm are giving way to frightened looks. Finch looks different enough from the usual images of Wilde that we are always aware of a distinct person rather than the established institution. The brilliance of Finch's performance is that it avoids the temptation (and a certain leaning of the script) to portray Wilde's fall as a tragedy *because* he was a great artist. Here it is clear that the issues are much larger than what has happened to one man. *The Trials of Oscar Wilde* confronts homophobia and shows the dire effect it has upon people's lives.

While the script stays historically accurate (all the trial scenes are direct, though condensed, transcripts) it also manages to capture the less obvious aspects of the case. The class issues (Wilde had a taste for stableboys) that played such an important part in turning popular sentiment against him are

brought in, as is the fact that Wilde's publicly posing as an aesthete cut both ways in a Victorian culture that demanded conformity as much as it claimed to value "the artistic." Wilde's crime was not so much being homosexual as it was flaunting being different.

While the script may be a bit old fashioned or lackluster at times, it does an excellent job — especially considering the times — in giving a balanced view of Wilde's life and homosexuality. (While even his lawyers are disgusted by his "perversion," the film makes it clear this is a provincial view.) To gain as much audience sympathy as possible for Wilde, the movie makes Lord Alfred Douglas (John Fraser) a churlish tart (a view perpetrated by Wilde himself in *De Profundis*) and his wife Constance Wilde (Yvonne Mitchell) as a bit more long suffering and likeable than she actually was. Lionel Jeffries' portrayal of the

deranged Marquis of Queensberry is a wonderful, frightening study of rabid queer hating and James Mason as the prosecuting attorney Edward Carson emphasizes the heartlessness of self righteous "justice." A great deal of Wilde's dialogue is taken from various plays and essays and refitted to the situation, a dubious idea that works amazingly well.

1960 also saw the release of another movie on the same topic

— *Oscar Wilde*, with Robert Morley — and a year later the remarkable *The Victim* about a blackmail ring that preyed upon gay men. All these films were, probably, a response to the Wolfenden Report issued two years before. The Report recommended the abolition of anti-gay laws in regards to consenting adults. It made a tremendous impact on English culture and promoted notions of tolerance and acceptance.

As history, *The Trials of Oscar Wilde* is doubly important. It reminds us again of the longevity and persistence of homophobia; that it can affect the famous as well as the little-known. (It also reminds us of who Oscar Wilde was and what happened to him. So often central figures, heroes and villains, are lost as time goes on; many younger queens have never heard of him.) And in the history of film it also holds a unique place — it is perhaps the first film to show the specific effect of homophobia. In the past 22 years since its release we have had films with gay characters — both good and bad. It became permissible to acknowledge that gay people existed (if only as plot devices, local color, or exotics). But there have been few films that ever explicated what the heterosexual dictatorship does to people who "go too far."

I first saw *The Trials of Oscar Wilde* in 1967 at a NYC revival house, the Thalia. (Noted, I was to learn later, for some of the cruelest bathrooms of the upper

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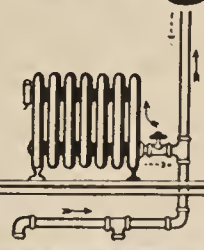
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San Francisco Mime Troupe:

By John Kyper

Last summer the San Francisco Mime Troupe unveiled one of the most successful productions in its 23-year history, "Factwino Meets the 'Moral Majority'." Like all of the plays that the group has itself created, it opened by playing for a couple of months in the parks of San Francisco and Berkeley, to enthusiastic, overflow audiences.

The hero of "Factwino" is Sedro F. Wooley, played by Shabaka, a derelict on San Francisco's Sixth Street skid row who has lost his job as The Rapper on a Cleveland black radio station during the McCarthy era because of his outspokenness. He is visited by the Spirit of Information in the form of a shopping bag lady (Audrey Smith), who enables him to make people think. Thus armed, he goes into mortal combat against the forces of the Moral Majority besieging this most liberal of cities, who have begun with a "cleanup" of the books in the Public Library, leaving only Bibles on the empty shelves. With his overpowering logic, he transforms an antiabortion rally into a pro-choice demonstration, and in the exciting finale causes Jerry Falwell to collapse in humiliation along with his particular brand of illogic, during a climactic confrontation in a Castro Street gay bar.

Originally named after its founder R. G. Davis, what was soon to be known as the San Francisco Mime Group began in 1959. An outgrowth of the North Beach beat scene, they staged innovative midnight shows at the Palace Theatre and other theatrical events elsewhere in the city. After a few years the Troupe became increasingly political, reflecting the burgeoning civil rights and antiwar movements of the 1960s. Dick Gregory traveled with them on one tour, and later Tom Hayden.

Around 1970 Davis left and the Mime Troupe became a collective, writing its first play, "Independent Female," a pro-feminist work in the style of a comic vaudeville melodrama. This established the pattern of doing mostly its own material, and trying out new works in local parks each summer before taking them on the road throughout the United States, to Europe and to Latin America. Topical plays have included "Americans or Last Tango in Huahua-tenango," about revolution in Central America; "Hotel Universe," about low-income housing; and "Electro Bucks," about the microchip industry. Although there is now a writer in the collective as well as several people who compose the music, it occasionally does perform works by other authors — for example, Brecht's "The Mother" and "We Can't Pay, We Won't Pay!" an anarchist play by the Italian Dario Fo.

"Factwino" is the San Francisco Mime Troupe's first play containing a gay theme. Artist Tede Matthews, who appears in the movie Word Is Out, assisted in its creation. Until recently, Brian Freeman was the group's only gay member. In this production he plays several roles — most of the dozen or so actors in the Troupe must assume a number of personas during the course of the play, necessitating rapid costume changes backstage —

most notably that of Barney, a black queen, in the final scene.

Since its successful summer stint in the parks, the Mime Troupe has taken "Factwino" up and down the West Coast. GCN interviewed Brian in the middle of May, several days after the group had returned from a tour of the Pacific Northwest, and a few hours before the whole cast was due to take this play to New York for a one-month engagement at the Fashion Institute of Technology.

GCN: How long have you been in the Mime Troupe?

Brian: I've been in the group about five years now, and my entrance into the Troupe has been pretty much the same as most of the other people here. I saw the Troupe performing in the parks one day and was astounded, knocked out by the show. They were doing a play called "Hotel Universe," based on the story of the tenants of the International Hotel, where Chinese and Filipino tenants in their seventies and eighties organized a tenant union and managed to fight off eviction for about eight or ten years. It took about 5000 police and the entire Sheriff's Department at midnight to get them out of the hotel. When I saw this I was just amazed at the currency of the topic, how immediate, how recognizable the characters were, and how broad an appeal it had. This was done at Embarcadero Center, by the big Hyatt Hotel. Just looking at the crowd was amazing: there were all kinds of people out there — winos, businessmen on their lunch hour, secretaries, lefties, gays — this incredible cross-section had turned out for the afternoon to watch this very intense, very exciting play. It was a real thrill. I auditioned for them — I think it was the same day — and I've been here off and on ever since.

"Factwino"

GCN: Last summer I saw "Factwino Meets the 'Moral Majority'" several times. How did the play develop?

B: "Factwino" was sort of surprise hit for us, but again, it's sort of a cycle we have every four years. We're always doing plays on current topics. Sometimes you just get so close to the situation that it really hits home for a lot of people, and "Factwino" did that last summer.

"Factwino" is a sequel to a play we had done the summer before, called "Factperson," which is about a waitress who just doesn't believe in all the news she hears on ABC, and doesn't believe what she reads in the Chronicle. She works in a diner where a lot of really stupid people come in, who just totally buy all the logic of Reaganomics. When she starts to argue and imply that Reagan might be wrong, she's fired from her job. In the middle of seeking her unemployment benefits, the Spirit of Information descends and gives her the power to know every fact there is. She starts a little crusade, going around trying to convince people with this added power that things aren't what they seem and that people need to think a little bit about the situation of the country. That play, when we did it, started to hit home for a lot of people. It was a different kind of play than we'd done.

GCN: I understand that the title character Sedro F. Wooley, was based in part on a real person. . .

B: We came up with the idea of making Factwino the "ex-rapper," which is based on a real-life disc jockey on one of the black stations in the East, who used to talk about world news.

GCN: And he got canned during the Cold War?

B: During the McCarthy era. He got canned for talking politics. It's not a direct thing — he was an inspiration for our play. It gave us a vocabulary to work in. The music is very jazzy, rhythm and bluesish in the show, and when he speaks we can use the "rap." It gave us much more of a through-line in the play; it's much more successful, stylistically.

In "Factwino," also, we start a slight change for the Mime Troupe. It talks about world politics, but it gets there through what people call personal politics, which the Left in the United States has always been a little nervous about taking up. We had tried talking about gay issues a little bit in other places and it just didn't work. Any time you bring up any kind of an issue in a show you really have to play it out, play it through — otherwise, it's just teasing. If you're not going to go thoroughly over it, why bring it up? Why imply your support if you're not going to go wholeheartedly for it? In this play we talk about the rise of the New Right, especially the religious New Right, and the powers behind them, and how

they're using these many personal issues — abortion rights, gay rights — to press other programs. What's the link between abortion rights and nuclear weaponry? We try to get into that. It's meaty stuff, and we do what we try to do with a little comedy — in fact with a lot of comedy, that's part of the magic of the show.

GCN: When I saw "Factwino" at Live Oak Park I saw a good portion of Berkeley's sometimes elusive gay community. What kind of feedback have you gotten from "Factwino," in the gay community and in the community in general in the Bay Area?

B: When we first opened, we were very nervous about what kind of response we would get. I think we took people by surprise. At the first performance I thought we were going to get heavy criticism from the lesbian community because we dealt with gay men but not lesbians, then I thought we'd get heavy criticism from the men's community for making the characters so stereotypical. In fact, it was the opposite: people were surprised and moved. A lot of people were moved to tears. We'd go out after the shows to collect money in hats, and people were coming up and throwing \$5 and \$10 in the hat, then just bursting into tears and hugging us — I almost dropped my hat several times from it all. It was really good. We've gotten a little criticism here and there, but it wasn't strong enough that I felt we should change the play in response to it. It's pretty tight, it works pretty well. In Berkeley the audience went crazy over the show. We had people, especially in Berkeley, coming back four and five times.

GCN: More reaction than in San Francisco?

B: Yeah, but maybe because people are a little more openly political over there. In San Francisco people loved it, as well. Most summers we average between 300 and 500 people per show. This past summer we were averaging about 700, and the last show we had 1600 — it was just overwhelming.

On the Road with Factwino

B: One of the reviewers last summer, Nancy Scott from the San Francisco Examiner, said that she loved the show but had questions: Where the play really needs to go, she said, is to the smaller towns, to the country — would people be as enthusiastic about it there? Would people stand for a lot of these very basic Christian values — as expressed by the Right Wing faction of Christianity — taking the knock? In this past tour we played San Diego, Los Angeles, McMinnville, Oregon.

GCN: Where is that?

B: That's an hour south of Portland. In McMinnville we played at a religious college, Linfield College.

GCN: What kind of reaction did you get there?

B: People went crazy over it, people adored the show. It's very interesting because the play has very tricky setups where we really get you going and rooting for the hero — but then all of a sudden you find yourself rooting for women to have the right to choose abortions. In San Francisco people just cheer all the way through it; they've already decided what side of the argument they're on. But up in McMinnville people just don't talk about that much. So people would be cheering, then they would realize what they were cheering for, and then — they would stop. But it wasn't like they didn't want to be cheering about it, it was just like, "Oh, my god!" People were thinking about what it was that they were really cheering for. It was a real surprise. Doing the gay scene up there, I was nervous — I was really nervous because I play a very outrageous black queen. It's a very urban kind of character; in Boston or San Francisco or New York or L.A. you see this character everywhere. But in McMinnville, god, they barely have blacks up there, to begin with.

GCN: How in the world did you get to McMinnville?

B: A student up there wanted us to come and perform. He'd heard about the show — he'd never seen the Mime Troupe — but he'd heard about us and heard we're really good. He was on the cultural affairs committee, and he sent us a contract and we signed it, sent it back and said we'll be there. We were playing in Portland the following weekend. They loved the show — even the gay scene — they really dug it.



Armageddonman (Bruce Barthol and Dan Chumley)

Michael E. Bry

Gay Politics / Gay Visibility

Christian Reactions to "Factwino"

B: In San Diego it did well, too. We even had a couple of people we assumed were actually in the Moral Majority, and we think because of the title they had assumed that Jerry Falwell was going to win in the show. People in the audience were staring at them as they came in, this elderly couple in their 60's who were dressed in coordinating green polyester outfits. We kept staring at them from the stage because they just seemed so odd and looked so lost in the audience. They lasted until about the third scene, when they caught on to what was happening, and they made quite an exit. If the guy had had a tomato I think it would have landed on stage.

GCN: Did they throw a Bible at you?

B: No, just dirty looks. In a couple of shows we've had born-again Christians, and they've been very troubled. At one performance one was sitting right in the front row with her boyfriend. The boyfriend was in hysterics through the whole show, he was absolutely loving it. When the actor who plays Falwell came out in the last scene, that was it, that was enough for her. She ran out the front door, but proceeded to come back after the show was over to tell us how wrong we were. But we stood up to it.

GCN: Have you had any reaction from Falwell, since he's so heavily satirized in the play? or from any Moral Majority types?

B: No. I'll tell you, though, we've had a lot of good response from Christians. It makes real clear the separation between the New Right preachers and what most Christians in the U.S. probably believe in. In fact, last summer we played for two different ministers' conferences in San Francisco, one for United Methodist ministers and one for World Youth ministers. We were very nervous about it, but they went crazy — they like it more than the regular audiences, they love the argument. There's a line in one of the songs in the show that says, "Jesus, they're using your name again," which just hits home:

Jesus, they're using your name again
to sanctify their means and ends.
The Inquisition is here again
and they're doing it in your name.

Books and witches to the flames,
bless the missiles, bombs and planes.
We're off to war in a Christian way,
and they're doing it in your name.

© 1981, San Francisco Mime Troupe

It really brings the house down, almost stops the song in the middle, it's kinda neat. It's real interesting too, for us, because ever since we started doing the play, a lot of people in the Mime Troupe have started to think a lot more about the link between religion and politics. The two go hand-in-hand all through history: one always brings about the other, or is used by the other. With Reagan in office and talking about how we need prayer in school again to stop the moral decay of our country, and at the same time he's slashing all social services — well, the link is obvious.

U.S. and Germany

GCN: You're planning to have a followup, "Factwino II." Can you talk about that show a little?

B: That play is going to open in the parks, in July. In this past play we talked a little bit about the threat of Armageddon and the need for nuclear disarmament. That's what this summer's play is going to talk about; the working title now is something like "Armageddon Man vs. Factwino." It's going to talk about how close at hand is the threat, how dangerous are the times that we live in.

GCN: You once told me there's a big contrast between performing here, where generally you're in the parks, in college auditoriums and in the less expensive, smaller theaters — as opposed to performing in Germany and other countries, where you're in the government's own theaters. Can you talk about that contradiction?

B: In the U.S. we don't believe in funding arts — it's sort of a new thing that's come up in the last ten years, where people have realized that if you want culture, you have to pay for it in some way. Whereas in Europe, people have known for years that you need money if you want theater. Here, for the most part, we're at the mercy of corporations — they're

Michael E. Bry



Castro Street Bar Scene: Clyde (Esteban Oropeza), the gay activist; Barney (Brian Freeman), the queen; and Big Dick (Bruce Barthol), bartender of Dick's Target Bar.

the ones with the big bucks. Who pays for Masterpiece Theater? who pays for the opera? Oil.

For us, we go to Germany because we can make money there. That's a big part of it, the money is there to bring in foreign groups. We tour a lot in the U.S., maybe more than any other theater group of our size. We have a very difficult time booking gigs and arranging them, because people don't have the money to guarantee us to bring us out. We have 20 people on payroll, and we all do this as a full-time job. We make a "kind of living," we call it. The base salary now is \$125 a week, which is little less than minimum wage. If I washed dishes I think I would be able to pay my rent a little more on time.

Cuba

GCN: You've gone to some other countries, Mexico and Cuba. Tell us about Cuba.

B: We were there in October, 1980. We took two plays, "Squash," which is about food and gas and about how people deal with the resources of our planet, and "Hotel Universe." In "Squash" I and another man play women — up here that's nothing — but in Cuba they haven't had that since the Revolution. It's something that's been "cleaned up." On opening night the play just stopped as soon as we walked on and people realized this was men playing women. There was this incredible roar from the audience, people were talking and talking and talking. We were trying to continue the play but we just couldn't get past the noise, and it took a full minute before we were able to go on.

GCN: How long were you in Cuba?

B: We were there two weeks. We performed for a week in Havana, alternating the shows, and then a week out in the countryside, touring small towns. In some ways, the response in the little towns was better: we'd usually perform in the afternoon, and the whole town would shut down so that people could go to see the performance. Everyone: the school would close, all the businesses would close up. There's nothing happening in town but us. It was a very honored feeling.

GCN: You mentioned, also, that some Cuban official saw "Factwino."

B: Oh, yeah, about a month ago. From our trip to Cuba we became good friends and traveled with a group called Teatro Escambray. Then this past year we were honored to be their San Francisco sponsor when they did a U.S. tour. We did a special matinee performance of "Factwino" at the Victoria Theatre with a real San Francisco audience, and the whole theatre company turned out for it. They loved it. We

had synopses of the show in Spanish for them so they could understand it. They loved the characters. Again, I was real nervous. There's been a lot written about the treatment of gays in Cuba. But one of the women was so impressed she gave me one of the rhinestone earrings she had been wearing, after the show for my character. I thought that was fantastic.

GCN: Have you thought about taking "Factwino" to Cuba?

B: We hope we can go back, but we're waiting for an invitation. "Factwino" is really a U.S.-oriented play. I don't think we will try to tour it internationally. The topics that it covers may be international issues, but the way they're laid out in the play they're real domestically oriented. We hope to take "Americans, or Last Tango at Huahuatenango" down there or to Nicaragua at some point.

Continued on page 12



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"Criminal" Sexual Acts: Looking for Some Answers



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By Ruby Leah Richardson

Anyone who has ever been "grounded" as a child, or had physical movement restricted in any way, is familiar with frustration, an emotion that prison inmates live with everyday. Women, blacks, gays, and other minority groups are victims of another type of that emotion, and people who have to deal with brick-wall, red-tape bureaucracy are faced with yet another. I am a gay woman incarcerated in the Texas Department of Corrections, one of the most firmly entrenched bureaucracies in the state . . . perhaps in the country . . . and my very sanity and survival depend upon dealing with all of the frustration generated by my situation.

Texas is a very male-oriented place; the last holdout of the macho cowboy image and the primitive social attitudes which attend such an image. That is not to say that everyone in Texas shares that backward thinking, but prison jobs seem to attract the dogmatic moralists so we in the inside get quite a concentrated dose. The rules of the institution reflect the constipated thought processes of generations of Bible Belt dwellers: regulations concerning solicitation of sexual malpractice, sexual malpractice active, sexual malpractice passive. Freud would have a field day here. In Texas, a gay convict is not considered to be sufficiently rehabilitated for parole, even though the state prison doesn't claim to be a rehabilitative institution. Prison officials cite "equal protection of inmates" as the usual reason for discrimination against gays, but that doesn't always wash.

Protection is a valid argument only in some cases such as old inmates victimizing "drive ups" (new inmates) by promising sex in return for material goods, in which case the sex is seldom, if ever delivered. Rape (by women inmates) in prison is not nearly so

prevalent as the public is led to believe and seldom heard of in women's prisons, notwithstanding movies such as *Women in Chains* and *Glass House*. Prison officials persist in the belief that "if you're queer, you're queer for anybody," and run their institutions accordingly. The women's units seem to have rulestailor-made to prevent anyone from having a solid relationship — even if it is a purely emotional one — and heaven forbid that one should be caught in the proverbial "compromising" position. Several months ago I found myself in just such a place.

The unit where I am assigned doesn't have cells, but rather, little 8' x 5' sections of floor partitioned off from each other by waist-high walls. One of the rules here states that if an inmate has visitors in her "cubicle" all persons should be able to be seen above the walls; that is, sitting on the bed or standing, but not sitting on the floor or lying on the bed. I had the good fortune to live in the same dorm as my lover, Mary, and we were often in each other's cubicles. One afternoon in October, I was visiting her and we were lying down on her bed talking, with my head resting on her arm. There was no heat in the dorm, although it was quite cold, so we pulled the bedspread up to about waist level for warmth. We were both dressed, I in pajamas and she in clothes. Suddenly, looming over the cubicle wall, there appeared an officer who ordered me to get up and go to my own cubicle at once, which I did, throwing back the covers in the process. After a few minutes had elapsed, another officer came in to escort us to the Command Building (general headquarters for the officers) where we sat for hours waiting for the officer to make a report. The result of that report was a "case" for us — solicitation of sexual malpractice. This meant that we would appear before the Disciplinary Commit-

tee to have our punishment meted out. In her report, the officer stated that we had been undressed beneath the bedspread, a statement which was patently false as she had seen me throw back the covers and walk away, clothed. I rather think that she believed we *had* been undressed, and allowed her WASP imagination to run wild. In any case, we did indeed "go to court" and the Committee sentenced us to 15 days in "the hole" (which is actually just a cell) and loss of 100 days of the good time credited to our sentences. That loss of time prevented Mary from being considered for parole.

Solitary confinement here is called Segregation by the officials, and various other things by the convicts — such as Seg, ice, the hole, the Bahamas, etc. It consists of a double row of twenty cells, some of them padded. Each cell contains a sink, a toilet, and two bunk beds attached to the wall, although usually only one person is locked in each cell. There is no exercise except the walk to the shower (which is limited to 5 minutes) each morning, no sheets or pillows (only blankets), no reading material except a Bible (ostensibly provided so that we might reflect upon our alleged transgressions and repent), and very limited conversation. We spent twelve of our fifteen-day sentence there, and upon returning to the general population, we were put in separate dorms.

Since that time we have been unable to even speak to each other without being cautioned by an officer and sent on our separate ways. The only way our relationship might return to its former state would be if we both got out on parole, something which is not likely to happen for years yet.

Is it not a shame that we are quickly approaching the year 2000 and are not able to spiritually, emotionally or ideally live up to our own technology?

By Tom (a prisoner)

Like Juana Maria Paz and Glenn L. Sitzman (GCN Jan 9, 23) I am very interested in getting some honest answers to some of the questions that come up about adults who form close friendships with youth/children and end up sharing sex. I would like to hear what the feelings of the younger partners experience.

Certainly the fear, doubt and anxiety do occur in a society which tends to describe feelings for sexual closeness between males/males female/female as "strange" "unnatural" and "perverted." I don't think that the young people invent

these terms but can certainly identify with the ideas once they are introduced by a respected adult. I never had an adult approach me as a youth but I did experience the desire to share closeness with people I loved. The desire was in ME, not outside me in some adult. I do know that a lot of adults around me at that time, and many I have met since have had a lot of difficulty dealing with those fears and desires solely because they came from a child. I know that during my youth I did not think it strange at all to be 'dumping my needs' on those I loved.

I wonder about the question of who has the control which is men-

tioned so much. If I lay back and 'passively' make myself available for a sexual act has the other person initiated the act?? Although the other person may be much larger than I, if I am aware of the social attitude about our activity is the other person really in control, or don't I know that simply mentioning the police or my parents I can stop this activity? I wonder about cases where the State steps in to take control away from the youths. If resources could be made available to young people who cannot get out of an uncomfortable situation, or if complaints could be filed voluntarily instead of by the very fact that adults think

they know what is best for youth perhaps a better job of 'protecting' them could be done.

First of all, many assumptions are being made that have not been proven to my satisfaction. First of all, it is commonly thought that the very fact that a youth takes part in a sexual act it is harmful to them. I would like to specifically address the matter of oral sex, which is thought by many to be 'deviant' and therefore harmful to at least the self esteem. I remember a passage from *Men in Love*, by Nancy Friday where she stresses that we learn that things (fluids, etc.) that come from your body are unacceptable. All this anxiety seems to center on the idea that oral sex is a fixation on an object, yet she points out that the excitement is not object related, but related to the activity.

Donald Marshal in *Social Deviance and Social Deviants* says:

"what behavior is deviant is variable — that is it is not objective, but subjective. Categorizing is a human activity, therefore we cannot say behavior is unnatural, or deviant because we are *objectifying* something personal, something that cannot be determined out of context."

And yet, our whole legal protection system relies not on what or how people experience an activity, but on the very facts that prove the activity took place. In other words, because the activity is 'deviant' it must be harmful to children. I do not know of any case where it has had to be proven that harm was done. I do know of cases where the 'victims' refused to testify in court, but of course by this time the State has taken over the case.

I agree that kids liberation is a good idea to do away with prejudices. With help, perhaps youths will regain rights which are being taken away from them when other adults classify activities, regardless of the feelings involved, as illegal and dangerous. If we as adults continue to let some people classify, how are youth to overcome these legal and social barriers?

I am particularly interested in the phenomena mentioned by Hammersmith and Weisberg in which they claim a certain amount of young people experience a feeling of being 'out of it.' They call this 'gender non-conformity.' I know I experienced this feeling as I grew up, yet I did not really want to arouse anyone's rage or take

anyone else's space. I just couldn't understand why everyone seemed to be trying to convince me what pleasure was. On page 118 of Andre Gide's *Corydon* a 'conspiracy' is mentioned which seems to want "to make a boy believe, even before his desires are awakened, that all pleasure is to be experienced with women." And on page 36, "our society directs one sex toward the other, however, if in spite of all this provocation (he) displays a tendency toward homosexuality then you lay blame on reading or some other influence — you cannot admit (he) discovers (these feelings) spontaneously." So here we have a society that teaches people in mass that the 'natural' thing for any American to do is fall in love with a person of the other sex yet it is known that for many of us this is *not* our natural inclination.

I remember feeling uncomfortable in a group of boys all wanting to prove their maleness . . . wanting to compete . . . wanting to put each other down. Sizeman made reference to age; well, I remember feelings for other boys (and not just a desire to experiment and show off, but to be affectionate) when I was ten. In France, a law was recently passed decriminalizing consensual sex with someone fifteen years old. In my opinion, although this is an improvement, this is still too long to wait to give someone permission to meet their needs.

I believe that a young person has the right to ask for help meeting other needs besides those allowed in our culture (physical comfort, food and intellectual development). By the time I was 13 I was aware that it was unacceptable to let it be known I was feeling sexy or to openly attempt to satisfy my needs for intimacy with males. For me, it would have been too late even then if someone had told me (as I believed would happen) that I had reached that magical age when I had earned my right to express these feelings.

The Alorise (in Indonesia) are indulgent about masturbation and the Marquesans allow sex play in the open and children watch their parents and older youth having sex. (*Understanding Culture*: p. 272) According to Katchatorian and Lundie and Marshall and Suggs (pp. 281, 103-162) the New Guinea Trobrianders, Hopi Indians, Sirono of Bolivia mastur-

bate their young. In the Cook Islands women fellate young boys. I find it difficult to imagine that they are all raising sex fiends, which is what our society would believe. Something that is considered a natural part of growing up in these mostly peaceful cultures is punishable by imprisonment in our United States. The same parent who would lovingly caress a boy to bring him pleasure, the same uncle who would have sodomy with his nephew to teach him sexual communication without fear — would be considered psychopathic here and be 'treated' in a mental institution because he had committed a felony. All this reminds me of the women in one culture who had to keep their faces covered with a veil. The people of the United States would laugh openly and make fun of such a taboo. I wonder, are the Pacific Islanders all laughing at our antique and useless mores?

Of course, I and many others within the system, have been found to be 'mentally disordered' by competent psychiatrists. Their evaluation of me found that I was suffering from a disorder which predisposed me to commit 'criminal acts.' Ironically, the court sent me here in lieu of criminal prosecution because neither the judge nor my attorney believed I was a criminal. Then what was it that these doctors found about me that made them feel I was sick? Perhaps I was anxious at being caged like an animal, or insecure about my sexuality because I knew how society viewed persons who have sex with minors. Although the authors of the following were referring to something other than pedophilia, I find it especially fitting.

From page 419 of *Foundations for Abnormal Psychology*, it was recommended:

. . . reducing the error of compounding these personal problems into criminal acts. . . . For many people who have learned these behaviors, their deviant tendencies provoke much anxiety and, in so far as they do, can be considered personality disorders. For others, however, unconventional sex behavior is an accepted part of their lives that provokes anxiety only to the extent that it arouses the contempt and disapproval of others and the retaliation of society. In such cases, it is doubtful that the notion of 'character disorder' really applies . . ."

Moms and Kids

Open Minds

Rocking the Cradle
Lesbian Mothers: A Challenge in Family Living
by Gillian E. Hanscombe and Jackie Forster
Alyson Publications, Inc., 1982
P.O. Box 2783,
Boston, MA 02208
153 pp., \$5.95

Reviewed by Gail Berkman

As part of a panel from the Gay and Lesbian Speakers Bureau, I recently spent several hours before a large "Human Sexuality" class at Bridgewater State College, earnestly answering questions, describing experiences and suggesting new ideas. About halfway through, one woman apparently figured out our purpose for being there and challenged us with the skeptical question, "Do you really think you're going to change anyone's mind about you?"

Her own narrow little mind must have been so firmly set in concrete that she couldn't imagine anyone ever being able to shake up her rigidly held standards of normalcy. She truly made me wonder if indeed we weren't wasting our time.

I kept thinking of this woman and my own doubts as I read *Rocking the Cradle*, because its mothers seem so resolutely con-

vinced that they can change not only stereotypes and misconceptions, but also the social, economic and legal structures they reflect.

The preface to the book begins immediately with a direct confrontation of negative images of lesbians:

The usual idea of a lesbian is of someone you wouldn't really like to take home to tea with your mother, someone who isn't quite nice, someone who is possibly mad, or possibly dangerous, or possibly freakish and pitiable.

Most people, it continues, have the "feeling that a lesbian does something unmentionable and dreadful with another woman . . . and that these dreadful acts obsess the lesbian mind, which they think is, after all, a twisted, perverted, abnormal mind."

Proceeding almost gleefully at the shock to be introduced next, the preface goes on:

It will seem strange to many, therefore, to hear that hundreds of lesbians are not only not half-men, but that they are perfectly normal mothers . . . bringing up their children just like other mothers do.

The authors expand on this point in the concluding chapter with a wonderfully uplifting vision:

Lesbian mothers are ordinary mothers, but they are also extraordinary women, able to resist con-

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Voices

Jackie Forster founded *Sappho*, the leading British lesbian magazine, in 1972, and served as its editor until it ceased publication at the end of 1981. She was in town recently to promote her book, *Rocking the Cradle*, which she co-authored with Gillian Hanscombe. I had a chance to interview her and the following is an excerpt from that discussion.

By Kara Speltz

KS: Are you a lesbian mother?

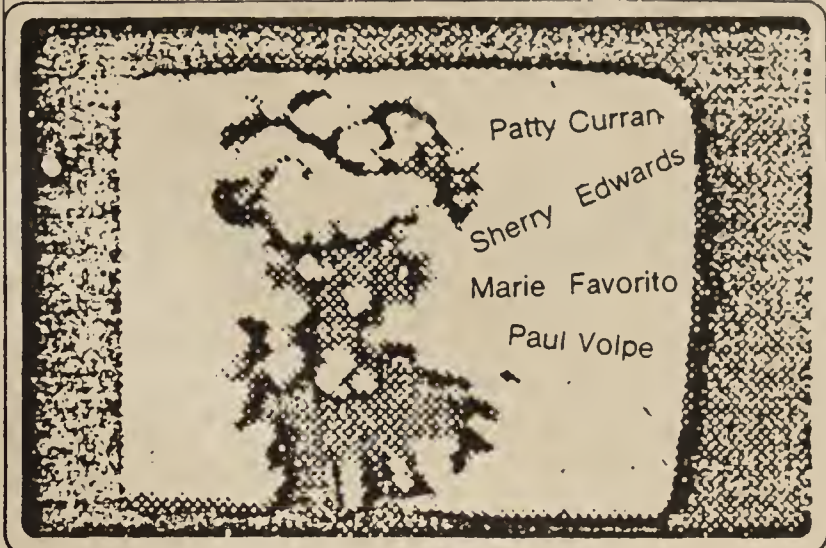
JF: No, I'm not. The reason I got involved in the book was that I knew a lot of lesbian mothers because they were subscribers to *Sappho*. So I was the contact and that's the only role I've played in the mother side, apart from having been, what I call a "fairy godmother" in more than once collecting semen for a couple that wants to be lesbian mothers. So I guess "fairy godmother" is about the closest I can get to being a lesbian mother.

KS: But I take it you are a lesbian.

JF: Very much so. I had a heterosexual phase and my first lesbian affair was with an American woman in Savannah, Georgia, way back in 1957-58. I didn't know there were any others like us around. So I owe a great deal to Americans in educating me on

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Voices

how to be a well-adjusted lesbian adult.

KS: What prompted you to write *Rocking the Cradle*?

JF: That started owing to an absolutely vicious press campaign where two women came in, did a sort of agent provocateur deal on us and infiltrated and met all the mothers. And then they did this big expose. That happened about the end of 1979 and the world just descended on Sappho. We were a tiny little collective doing the mag. And I think I was the only English accent in that office for a whole ten days, while Germans, Japanese, mid-Eastern Arabs and Americans and Australians all came in — these were magazines, radio, television and newspapers. Jill, who is also a Sappho subscriber, she got mad and I got mad, because we were being interpreted. We hadn't any control on the stuff. So we said, let's write it down the way it is.

All these journalists wanted to get through to these mothers and we said no way. And we wouldn't give them the entre. So we got in touch with the mothers by saying would you let us know if you are prepared to be interviewed. And in the book, it will be the way you say it and we'll send you the transcriptions and you can edit it, or if you change your mind or something. And we set off the whole of August. We traveled about England and Wales and we were going to write a feminist book. Well, all these mothers were just being mothers. I don't mean that as a

putdown, they were just being mothers, so feminism didn't enter into it. They didn't have the concept that they were pioneering a way and they were doing this wonderful political thing. That worried Jill and I because we thought it would be a feminist book. And we then decided, we had to write a feminist book. I don't know if you feel a tension [in the book] because we put in the mothers and the children, exactly as they spoke. And then we thought we would add our bit, which is the end, but we haven't distorted what they said. And we felt, perhaps it does come through from all the amazing courage and bravery and the tremendous modesty they had about it. We then can write about what the future should be, which is to abolish the marriage certificate, of course, and that lesbian families were a real positive alternative to the nuclear family, which in the latest statistics (which shocked everybody) were only 5% of families. So this great big concept of the nuclear family is only a small minority of other forms of family life. So we just wrote it out of great rage and anger at what was being done to lesbian mothers. And said, well there it is on record. So people can use it or ignore it as they like, but at least it's there.

KS: That kind of speaks to my next question which is who are you directing "Rocking the Cradle" at?

JF: Well, we wanted lesbian mothers to read it, maybe isolated lesbian mothers who are hasseling with a scene of should I leave my

husband, what am I going to do to the kids. But we felt if we were too esoteric, then we do need our eyes on straight society. So we started the book on a very low kind of key. And I think when you start reading, you think, okay, it's directed to straight people. That's perfectly true. We had to explain lesbians, because there are still people who believe we are trying to be pseudo-men and then we moved from having played them a bit and they're into the book and then we just cut straight into what it's all about. So the information I hope from many lesbian mothers in the book says, yes, I recognize this. Or a lesbian mother who wants to be a mother says now this is interesting, I didn't know about this. And then hopefully straight people will say, well, maybe I better rethink again. So hopefully the entire world is behind you.

KS: What do you think the implications of having a lesbian mother will have on our children — the fact that they're being raised by lesbian mothers? For instance, I wonder if it means that my son will be clearer around confronting oppression?

JF: Well, you saw [in the book] how the children responded. Think the oldest is 22 — a heterosexual man, and living in his father's house with his heterosexual female lover, meanwhile, the daughter is living in a flat with her lesbian lover. And the mother is living all by herself, having had a lover but her lover comes and visits. What they had to say probably answers your question and people who buy the book to see that. But I myself had a 10 year relationship with a woman who had two daughters and I met them when they were 3 & 4, so they were sort of 13, 14 going on 15 when we split. Now we were shit scared about what we were doing to the children. We didn't want people to know and all those kinds of things. Now the thing that was interesting was that when they went to elementary school they got all the other kids coming to them whenever they wanted to share something good or to share problems. And they would turn around and say why don't you come over for tea and we'll talk about this with mommy and Jackie. And those conversations around that tea

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Filming

Continued from page 7

west side: though out, I was still something of an innocent.) I was relatively young and filled with the exhilaration of a hippy-do-your-own-thing sort of thinking. I liked the film but was not moved by it. The theater was filled with older queens (older then, they were probably my age now) who were openly weeping during Wilde's "love that dare not speak its name" court speech. Braced with my cultural convictions, I thought that their reaction to what struck me as Wilde's overblown, pseudo-intellectual self justification was silly and sentimental. (Two years later, after Stonewall, I would probably be even less sympathetic to their feelings, having the self-righteousness of politics also on my side.) But seeing the film this time, I had much different feelings. What struck me once as self-pity now struck me, especially in the context of the film, as true sentiment: divorced from sentimentality by conviction and emotional honesty. One tends, I suppose, to appreciate one's own (and others') feelings more with age.

After the debacles of *Cruising*, *Windows*, and *Partners*, and the half way measures of *Making Love* and *Personal Best*, the honesty and intelligent social perception of *The Trials of Oscar Wilde* are more than refreshing. It is not the world's best movie — at times it looks quite dated — but right now, for your money, it's the best gay movie around.



Jackie Forster

Drawing an Audience

continued from page 9

GCN: Can you tell us how you draw an audience?

B: People sometimes accuse us of cheerleading for the Left. The critic in Portland said that the show's great, but we play only for the already-converted. It's not true. We *do* cheerlead for the Left — in this country the Left needs a whole lot of cheerleading. That's the core of our audience, but we play for a real broad spectrum of people. Who gets those people there? who tells them? We think it's like this: We can get Mary Consciousness to come, but we can't get Joe Blow to come to the show on our own. We have to get Mary Consciousness to bring Joe Blow to the show. That's our route.

You notice that when you go to the park shows, the first couple of performances in San Francisco or Berkeley — Berkeley, especially — or in Los Angeles or New York, there will be many, many old Leftists out there, who will look like

the same crowd you'll see at any political rally. But as the play goes on, those people will talk to other people, who talk to other people — and you start getting a much broader audience.

I'm amazed, sometimes, at the people who are out there. I was working a straight job part time last summer, and I was being real underground about my involvement in the Mime Troupe. But then the people I work with started going to the show without my having said anything about it. Always before, when I said I worked with this group called the Mime Troupe people would assume that I was doing pantomime. All of a sudden people were coming up — there's a little gesture that people do in the show, with the hand behind the head and fingers twinkling away — and people were coming up and doing, "Hey, Brian!" uhuhuh. Or people would say, "I like that costume you wore." It's interesting.

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Minds

Continued from page 11

formity and to live with change. Might it not be that they, together with their children, lovers and friends, can point the way to a more generous future, in which individual human people, of all ages and of each sex, may live together in all manner of different ways?

I almost wish I could reproduce the entire preface and introduction here (I also wish I could have read it to the woman in the "human sexuality" class) — so clearly do they present point after strong point, forceful statements and honest evaluations, uncovering and refuting a host of hateful images, sometimes with outrage, sometimes with a bit of humor, not just to defend but to validate and affirm the lives of lesbian mothers.

The preface also explains what the authors hoped to accomplish with their book:

We want to introduce you to some of these mothers, their friends and their children, so that you can see for yourselves how normal and ordinary they are. Well, not quite ordinary, since they bear a heavier burden of nastiness from the rest of society than do most other people, and they need, therefore, more courage to live their lives.

Unfortunately, the book itself — between the preface and con-

clusion — is not nearly as eloquent or forceful as I had hoped.

At some points it seems to lose sight of its own purpose. For example, there is a lengthy and detailed section on methods of conception and procedures for artificial insemination. This would have been much more useful if published separately for lesbians wanting to have children rather than included in this book which is primarily aimed at educating straight society. While it's important to convey to straight readers how committed many lesbians are to becoming mothers, I can see no purpose for sharing the details of the actual process.

The interviews themselves often ramble, bog down with boring or irrelevant details and lose track of their focus. Instead of editing them more carefully or eliciting clearer responses, the authors seem to have simply transcribed them and then tried to clarify or strengthen their impact by adding their own comments and conclusions — a technique which I found mostly ineffective and sometimes condescending.

In spite of these weaknesses, however, the authors have succeeded in conveying a lot of important information and insights into custody issues, legal and economic implications and social

situations. They have dispelled some of the stereotypic myths of lesbians and provided a clear perspective of how lesbian mothers pose a threat to the patriarchal power structure.

They have portrayed lesbian mothers as real, caring human beings with all of the qualifications necessary for raising children. The interviews with the children of lesbians show that these children not only have no problems with their mothers' lifestyle but have *benefited* from it, making them (in their own words) "more broad-minded," "open to more things," "more able to give comfort, understanding and help to many more people."

The love between the lesbian mothers, their lovers and their children is unmistakable — perhaps even the woman at Bridgewater State College would have seen it.

Voices

Continued from page 12

table were absolutely amazing. There was a 7 year old guy who was in love with another 7 yr. old guy. His father was a policeman and he was dead scared about what would happen. Now at that age they've got that information. Why

weren't they talking about it in their family. Now later on it was girls coming over saying they were in love with the gym mistresses, or each other, or they felt their father was gay. And I think it was because in our house, I'm not saying we are the blueprint for everybody, we used to talk about faggots and TS's and TV's. We talked about bread and butter and lesbians and dykes and homosexuals. And I think these words became part of their vocabulary so they weren't that shocked as say families who are keeping children away from this. So I think there is a plus factor about these households, because you have all the spectrum which is talked about and shared and discussed.

KS: You talk a lot in the book about artificial insemination (AID) and I know that in England that was a major issue. I can remember the stories coming out about lesbian mothers and AID. But you don't mention adoption and I wondered about that.

JF: We're not allowed to adopt. All of the adoption agencies are religious based. And that's how it all started. A meeting where a couple said they had tried to adopt and all the agencies refused them. And so I said I would phone up and ask them for some speakers

(from the adoption agencies) for the next meeting. Well, they put the phone down as soon as they heard the word les..... So that's how the whole thing around A.I.D. happened. The fact that we couldn't adopt. Then these two women knew about A.I.D., which is the first we knew about it. It was the adoption issue that started it. One hopes that when lesbians bring up well adjusted children of whatever sexuality the agencies are going to say okay. I was talking today with 2 women here in Boston who just had their first baby by AID — 4-6 weeks old. Now they were saying that the problem here is finding donors. So I hope that male GCN readers will come forward for there is great need.

GCN male readers who are interested in being donors for artificial insemination may do so by writing Alyson Publications, Inc., P.O. Box 2783, Boston, MA. 02208 and they will act as a clearinghouse.

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| Gay People at BU, c/o Program Resources Office George Sherman Union, Boston University. | |
| Gay/Lesbian Concern Group of Boston College Boston College, Chestnut Hill MA 02167 | 262-2473 |
| UMass/Boston Lesbian & Gay Center Dorchester 02125 | 287-1900x2169 |
| Harvard-Radcliffe Gay Info. (M-F, 6-12) | 495-5476 |
| Gays at MIT, Rm. 50-306, Cambridge 02139 | 253-5440 |
| Northeastern U. Lambda 255 Ell Ctr., N.U., Boston 02115 | |
| Tufts Gay Community, c/o Student Activities Office, Medford 02155 | |

WOMEN

| | |
|--|---------------------------|
| Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.) | 247-4861 x58 |
| Cambridge Women's Center, 46 Pleasant St. Counterpoint Publ., Box CY 442, 400 Comm. Ave., Boston 02215 | 354-8807 |
| Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 | 661-3633 |
| Dyke Doctors (Lesbian Physicians, Med Students Health Profs) | 354-5910 |
| Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215 | |
| Lesbian Liberation, c/o Women's Center Miriam Rosenberg (counseling) | 354-8807 1-358-7512 |
| National Organization for Women 99 Bishop Allen Dr., Cambridge 02139 | 661-6015 |
| Tufts Women's Center Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 | 628-5000 x793 661-1316 |

RELIGIOUS

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|---|----------------------------------|
| Am Tikva P.O. Box 11, Cambridge, 02138 | 524-1617 |
| Dignity, 355 Boylston St., Boston 02114 | 628-3986 |
| Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge | 227-9118 |
| Integrity, P.O. Box 2582, Boston 02208 | 262-3057 |
| Lutherans Concerned for Gay People Metropolitan Community Church Fr. Paul Shanley | 536-3788 523-7664 964-0996 |
| Unitarian Universalists Office of Gay Concerns 25 Beacon St., Boston 02108 | 742-2100 |

MEDIA

| | |
|--|----------|
| Alyson Publ., 75 Kneeland, Boston Boston's Other Voice, WROR, 98.5FM Dennis 965-1311, 725-2730 | 542-5679 |
| Common Ground, WMBR, 88.1FM | |
| Fag Rag | 661-7534 |
| Gay Community News | 426-4469 |
| Good Gay Poets | 661-7534 |
| Lesbian and Gay Media Advocates c/o GCN, 22 Bromfield, 02108 | 542-5679 |
| Musically Speaking (WMBR 88.1FM, Sun. 1-3) Melanie | 494-8810 |
| Persephone Press, Box 7222, Watertown 02172 | 924-0336 |
| Women's Educ. Media, 47 Cherry St. Somerville 02144 | 666-0350 |
| Xanadu Graphics, 143 Albany, Camb. 02139 | 661-6975 |

MEDICAL/COUNSELING

| | |
|---|-----------------|
| Alcoholics Anonymous | 426-9444 |
| Ariel Counseling | 739-6381 |
| Belville & Assoc. | 266-1450 |
| Exodus Ctr., 25 Huntington Ave. 02116 | 266-0612 |
| Fenway Community Health Center, 16 Haviland St. | 267-7573 |
| Gay A/Anon (families of alcoholics) | 843-5300 |
| Gender Identity Service | 864-8181 |
| Homophile Alcoholism Treatment Service | 542-5188 |
| Gay and Lesbian Counseling Services 80 Boylston St. #855 | 542-5188 |
| Mass Bay Counseling 31 Channing St., Newton Corner 02158 | 965-1311 |
| Tapestry Counseling Inc., 20 Sacramento St., Cambridge. | 661-0248 |
| Tufts Skin Care Clinic (VD treatment) | 956-5293 |
| Turley & Assoc., 31 Channing St., Newton, 02158 | 965-2040 |
| TV/TS Support Group (Gender Center) | Martha 666-8280 |
| Robert Taylor, MD, 1755 Beacon St., Brookline | 232-1459 |
| M. Zucker, acupuncture 173 Mt. Auburn, Cambridge | 924-3332 |

ACCOMMODATIONS

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|--|----------|
| Parkview Guest House, 85 Westland Ave. 02115 | 536-3608 |
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BOOKS/BARS

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|--|----------|
| Glad Day Book Shop, 22 Bromfield | 542-0144 |
| New Woods, 186 Hampshire, Cambridge 02139 | 876-5310 |
| Red Bookstore, 136 River St., Camb. | 491-6930 |
| Buddies, 733 Boylston St. | 262-2480 |
| Chaps, 27 Huntington Ave. | 266-7778 |
| The Eagle, 520 Tremont | 542-4494 |
| Elbow Room, 100 Chandler (at Clarendon) | 338-8447 |
| Herbies Lone Star, 8 Columbus Ave | 338-9852 |
| Harry's Place, 45 Essex St. | 482-9040 |
| Boston Ramrod, 1254 Boylston St. | 266-2986 |
| Jacques, 79 Broadway | 338-9066 |
| Marquee, 512 Mass. Ave. (Cent. Sq., Camb.) | 492-9545 |
| Napoleon Club, 52 Piedmont St. | 338-7547 |
| Paradise, 180 Mass. Ave. (Cambridge) | 864-4130 |
| Pipeline, 9 Lansdowne St. | 536-0206 |
| Playland, 21 Essex St. | 338-7254 |
| Rustlers, 77 Berkeley | 338-9089 |
| Skippers, 252 Boylston St. | 262-5735 |
| Somewhere, 295 Franklin St. | 423-7730 |

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|---|--|
| Porter's Cafe, 228 Cambridge St. Twelve Seventy, 1270 Boylston Club Boston (Gay men's baths), 4 LaGrange St. South Station Cinema, 23 South St. Art Cinema, 204 Tremont | 742-4084 437-1257 426-1451 423-4340 482-4661 |
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Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

| | |
|---|----------|
| Central Middlesex Social Club, Box 470, Maynard 01754 | 263-9607 |
| Frenz & Luvvers, Box 213, W. Boylston, 01583 | |
| Gay Hotline | 756-0730 |
| Mass. Teachers Assoc./Gay Rights Caucus P.O. Box 75, New Salem 01355 | |
| Montachusett Gay Alliance, Fitchburg | 342-5117 |
| North Shore Gay Alliance Box 806, Marblehead, 01915 | 745-3848 |
| Survival Crisis Line | 471-7100 |

RELIGIOUS

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|---|----------|
| Dignity Merrimack Valley, P.O. Box 321, Methuen | 01844 |
| MCC Worcester, 2 Wellington St., | 753-8360 |

WOMEN

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|--|----------------------|
| Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm) | |
| New Bedford Women's Clinic Origins, Inc., A Women's Center 169 Boston St., Salem 01970 | 996-3341 745-5873 |

STUDENT

| | |
|--|---------------------|
| Clark U. Gay Alliance, 950 Main, A-70 Gay Outreach Assoc. for Lowell (Univ.) Students South Campus, Student Union Rm 348 | 453-3804 |
| Salem State Gay Task Force Salem St. College, Salem 01970 | 745-0556 (ext. 209) |

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

| | |
|---|--------------------|
| Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201, | 442-1819 |
| Lesbian and Gay Men's Counseling Collective 406F Student Union, UMass, Amherst | 545-2645 |
| Help Line | 664-6391, 664-6392 |
| Pioneer Valley People's Gay Alliance Box 181, Northampton, 01061 | 586-5979 |
| Dignity/Springfield, P.O. Box 1604 Springfield 01101 | |

WOMEN

| | |
|--|------------------------------|
| Common Woman Club, 78 Masonic St., Northampton 01060 | 584-4580 |
| Everywomen's Center, Amherst | 545-0883 |
| Franklin City. Lesbian Alliance P.O. Box 235, Deerfield 01342 | |
| Gay Women's Caucus, Amherst | 545-3438 |
| Lesbians United 33 Pearl St, Pittsfield, 01201 | 499-2425 |
| New Alexandria Lesbian Library P.O. Box 111, Huntington 01050 | |
| Southwest Women's Center | 545-0626 |
| Valley Lesbian Alliance | 665-4705, 253-3082, 774-5464 |
| Women's Media Project (WMUA, 91.1FM) | 545-2876 |
| Womonlyre Books | 586-6445 |

STUDENT

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|---|----------|
| Hampshire College Gay Men's Alliance Box 1355, Amherst 01002 | |
| Lesbian & Gay Men's Counseling Collective 406F UMass Student Union, Amherst | 545-2645 |
| Lesbian Union, 920 Campus Center, UMass, Amherst 01003 | 545-3438 |
| People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002 | 545-0154 |
| Williams Gay Peoples Union S.U. Box 3212, Williams College, Williamstown 01267 | |

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

| | |
|---|----------|
| Conn. Gay Task Force, P.O. Box 1139, New Haven 06505 | |
| Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101 | 522-5575 |
| Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501; M-F 8-11 pm | 624-6869 |
| Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm George W. Henry Foundation (counseling), 45 Church St., Hartford 06103 | 522-2646 |
| Greater Hartford Lesbian & Gay Taskforce | 249-7691 |
| Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103 | 547-1281 |

WOMEN

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|---|----------|
| Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268 | 486-4738 |
| Heartroots Feminist Therapy Collective, 22 Allen Pl. #B3, Hartford 06106 | 429-0504 |
| Shoreline Women | 481-3575 |
| Women's Center, Hartford, 57 Pratt St., c/o Hill Ctr, 350 Farmington Ave, Hartford 06106 | 249-7691 |
| Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040 | 646-4900 |
| Women's Center, UConn, Box U-118, Storrs 06828 | 486-4738 |
| Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457 | 347-9411 |
| Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510 | 436-2488 |

STUDENT

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|--|----------------|
| Alternate Lifestyles Awareness Group, Social Work House, Farnham Ave., New Haven 06515 | 397-4331 |
| Eros, Gay Students at Trinity College c/o Chaplain's Office, Hartford 06106 | 527-3151 |
| Gay Alliance at Yale, P.O. Box 2031, Yale Sta, New Haven 06520 | |
| Gay Alliance, UConn, Box U-8, Storrs, 06268 | 486-2273 |
| Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457 | 347-9411 |
| Lesbian and Gay Community at Conn. College P.O. Box 1295, New London 06320 | 442-7458 |
| Gay Student Ctr. Yale, Box 2031, New Haven 06520 | |
| Lesbian/Gay Student Alliance UConn W. Hartford 06117 | 523-4841 x-267 |
| Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457 | 347-9411 |
| Yalesbians, P.O. Box 2031, Yale Sta., New Haven 06520 | |

RELIGIOUS

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| Dignity/Fairfield County, P.O.Box 348, Belden Sta. Norwalk, 06850 | |
| Dignity/Hartford, P.O. Box 72, Hartford 06141 | 233-8325 |
| Dignity/New Haven, P.O. Box 285, West Haven 06516 | |
| Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103 | 522-2646 |
| Integrity/New Haven, P.O. Box 1777, New Haven 06507 | 787-1518 |
| MCC/Hartford, P.O. Box 514, Hartford 06101 | 522-5575 |
| MCC/New Haven, P.O. Box 1273, New Haven 06505 | 777-9808 |

MEDICAL/COUNSELING

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|---|----------|
| Gay AA (Danbury) | 748-5341 |
| Gay Health Workers at YNHH, Box 2031, Yale St., New Haven, 06520 | 436-8354 |
| Moonseed (counseling) | 727-0379 |

Rhode Island (401)

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|---|----------------------|
| Rhode Island Gay and Lesbian Youth | 751-3322, 272-9247 |
| Families of Gay Persons | 723-0050 |
| Gay Help Line | 751-3322 |
| Box 5671, Weybosset Hill Sta. 02903 | 8pm-midnight |
| Gay Community Services of R.I., Box 6563, Providence 02940 | 728-9269 728-6023 |
| Providence Gay Group of AA Counseling & Consulting 161 Prospect Hill, Newport 02840 | 331-2047 847-7229 |
| Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence, 02912 | 863-2189 |
| Women's Growth Ctr., 97 Knowles St., Pawtucket 02860 | 728-6023 |
| Brown/RISD Gay Students, Box 49, Brown U., Providence 02912 | 863-3062 |

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| Brown U. Lesbian/Gay Alumnae/ Assoc., GCN Box 5, 22 Bromfield, Boston 02108 | 720-1870, 661-7223 |
| Dignity/Providence, Box 2231, Pawtucket 02861 | 941-7235 |
| MCC/Providence, 5 Junction St., Providence | 272-9247 |
| MCC Special Ministry (terminally ill, aged and handicapped), Rev. George McDermott | 272-9247 |

New Hampshire(603)

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|--|--------------------|
| Gay NH Infoline, 10am-10pm, Concord | 224-6931 |
| Nashua Area Gays, P.O.Box 3472, Nashua 03061 | 888-1305 |
| NH Lambda, Box 1043, Concord 03301; 224-3785, 889-1416, 746-3339; (crisis) 483-2592. | |
| NH Area Parents of Gays, 140 Kimball Hill Rd., Hudson 03051 (Sandi or Ron) | 880-7219 |
| Greater Nashua Area NH Lambda, Box 3541, Nashua 03061 | |
| Speakers Bureau, Box 521, Concord 03301 | |
| Concord Area Gay Youth, Box 832, Concord 03301 | 228-0493 |
| Concord Men's Group Box 832, Concord 03301 | Joe 224-6931 |
| Suncook Gay Prisoner Project Gemini, Keene Support Group, Box 461, W. Swazey, 03469 | 485-5612 |
| Laconia Men's Group, Box 782, Laconia 03246 | |
| Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801 | |
| Full Circle, monthly calendar of women's events, Box 235, Contoocook, NH 03229 | |
| Iris, a women's club, 40 Pleasant St., Portsmouth 03801 | |
| Lesbian Feminist Collective, Box 47, Penacook | |
| Campus Gay Awareness, Mem. U, UNH Durham 03824 | |
| Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755 | |
| Information Outlet | 1-800-852-3311 |
| Keene Klondykes, Box 261, Gilsom 03448 | 827-3766; 847-9589 |

Vermont (802)

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| Andrews Inn, Bellows Falls | 463-3966 |
| Central Vermont Gay Men, CVGM, Box 42, Barre 05819 | |
| Gay and Lesbian Hotline of VT | 862-4296 |
| Gay Student Union, U of Vt, Burlington 05401 | |
| Gay People at Middlebury Box D56, Middlebury College, 05753 | |
| League of Gays (LOGS), Box 703, St. Johnsbury, VT 05819 | 633-4047 |
| Southern Vermont Gay Men | 387-GAYS or (603) 756-4226 |
| Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301 | |
| Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701 | 775-1946 |
| Women's Center, P.O. Box 92 Burlington 05401 | 863-1236 |
| Integrity, Box 126, Burlington 05402 | 864-7198 |

Maine (207)

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| AWA (Male), Box 746, Old Orchard Beach 04064 | |
| Bates Gay/Straight Alliance, Health Ctr. Bates College, Lewiston 04240 | |
| Bowdoin College Gay/Straight Alliance, Brunswick 04011 | |
| Center for Being, Box 45-A So. Harpswell 04079 | 833-6195 |
| Dignity/Maine, Box 7021, Lewiston 04240 | |
| Down East Gay Alliance, Box O, Ellsworth 04605 | |
| Gay Peoples Alliance 92 Bedford St., Portland 04103 | 780-4085 |
| Interweave: Unit./Univ. Gay/Lesbian Community, Box 215, Augusta 04330 | 773-2121 |
| Lesbian Rap Group, 92 Bedford St., Portland | |
| MCC Portland, Box 583 Westbrook 04092 | |
| Northern Lambda Nord, P.O. Box 990, Caribou 04736 | |
| Maine Lesbian Feminists P.O. Box 125, Belfast 04915 | |
| Portland Women's Community c/o D. Elze, 15 Deering Ave., Portland 04101 | |
| Unitarian-Universalist Lesbian and Gay Caucus 561D Brighton Ave, Portland 04102 | 773-2121 |
| Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04743 | |
| Parents & Friends of Gays | 563-5856 |

New Jersey (201)

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|---|------------|
| Gay Youth, Box 188, Howell 07731 | |
| Lesbians of Color c/o Brooks, Box M 564 Hoboken 07030 | |
| Gay Activist Alliance of Hudson County, Box 68, Uptown Hoboken 07030 | |
| Dignity/Jersey City | 436-6259 |
| Dignity/Jersey Shore, Box 824, Asbury Park 07712 | 842-0837 |
| Dignity/Metropolitan, Box 337, Irvington 07111 | 420-9482 |
| Presby. for Gay/Lesbian Concerns | 735-9714</ |

Calendar

My cat had fleas...
my plants had nites-
- and I had
the crabs...



Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; basketball 236-1914.

weekly events sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Keene, NH — Potlucks and other fun get-togethers for lesbians. First Suns. (2pm) and third Tues or Wed (6pm). Info: Keene Kiondykes, Box 261, Gilsum NH 03448.

Concord, NH — Concord Area gay Youth, support group for youth 16-22, rap session and social time. Carpools & counseling available. Info: Scott or Joe 224-6931.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Carlton 486-8177. All are invited.

coming events

BOSTON LESBIAN/GAY PRIDE CALENDAR. WILL BE IN THE CENTER SPREAD OF NEXT WEEK'S GCN. EAT IT UP!

WGBH (FM 90) is airing a series of programs on gay issues this month (Sat eves, 11pm): 5th-immigration laws and gay people; 12th-Family Protection Act; 19th-Employment discrimination. Also there will be four LIVE cell-in programs at 8pm each of the following nights: 14 mon-Gays and the law; 15 Tues-Open for business; 16 wed-The healthy homosexual; 17 thurs-When mom or dad is gay.

jun 7 mon

Boston, MA — Rally against job discrimination against lesbians and gay men. Protest the firing of two gay people at the Christian Science Center. Meet at the Pru "T" stop, 12:30pm. Info: 926-3456.

Boston, MA — The Boston Lesbian and Gay Pride Committee will meet every Monday from now until June 14. Everybody interested in making this the biggest and best parade ever is invited to attend. Come to 131 Clerendon St. (near Copley Sq.) at 7pm and help out! Call 262-4777 or 731-6737 for more info.

Boston, MA — Lesbian/Gay Task Force, a group working to build a powerful lesbian and gay presence in disarmament efforts and to promote discussion of the connections between the militaristic arms buildup and homophobia, sexism and racism, will be meeting to discuss plans for the June 12 March at the UN Special Session on Disarmament. New members very welcome! Dignity Office, 4th floor, Arlington St. Church, 355 Boylston St. 7:30pm. Info: 661-0974.

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

Northern VUNH-League of Geys (LOGS) meets third Sun. Info: (802) 626-3618 or write: Box 703, St. Johnsbury, VT 05819

Central VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

Nashua, NH — Nashua Area Gays meet 8pm. Info: Tony 888-7933, or write: Nashua Area Gays, Box 3472, Nashua 03061.

tuesday

Boston, MA — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Fathers in Transition, a conservative group of gay/bi fathers, meets every Wed. for friendship and support. Info: Gay Fathers, c/o Box 6, GCN, 22 Bromfield, Boston 02108.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY): New person's meeting 6-7pm; General meeting and group discussion 7-9pm. Youth 22 and under. St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 160 Haviland St. (near Auditorium stop). 267-7573.

9 wed

Boston, MA — "Our Boston Heritage", a slide show presented by the Boston Lesbian and Gay History Project, at Somewhere, 295 Franklin St. (Financial District). 7pm. To benefit the Gay and Lesbian Advocates and Defenders. \$2.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Sharon Amity, music. 355 Boylston St. (at Arlington). Wed. eves are for women only. Doors open at 7:30pm and close for the performance at 8. \$3.

Boston, MA — Boston Alliance of Lesbian and Gay Youth for youth 22 and under. Representatives from Lesbian and Gay Media Advocates will speak at 7pm. New persons meeting from 6-7pm every Wed. See Sunday weekly events above for details of location or call 491-0242.

Cambridge, MA — Women's Center informal discussions. Tonight: Not having children. 8pm. 46 Pleasant St. All women are welcome.

10 thurs

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: MAXINE HERSELF! LAST APPEARANCE! (COFFEEHOUSE CLOSING SOON) 355 Boylston St. (at Arlington) Doors open at 7:30pm and close at 8 for the performance. \$5. Every body well come!

Boston, MA — Triangle Theater co. presents "Niagara Falls" by Victor Bumbalo, the 1981 new play entry of the Glines Festival. Theater Loft, 81 Boylston St. 8pm. Thurs, Fri and Sat eves this week (closing). Info: 536-3216 (6-8pm).

Boston, MA — Boston Gay Men's Chorus meets every Wed. 8:45-9pm. Community Music Ctr. 48 Warren Ave. (So.End) Info: 625-3247.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets Weds. Info: 586-1503.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Auguste, ME — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8 pm. Open to all.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

Somerville, MA — TVTS Peer Support Group meets at the Gender Clinic. 7:15-9:15. Info: Martha 666-8280.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Boston, MA — GCN proofreading. See Thursdays above for details.

Amherst, MA — Variations, the commuter Collective and the Valley Advocate present Betsy Rose, Cathy Winter and Bright Morning Star in a concert to benefit Traprock Peace Center. Bowker Aud. 8pm. Info: (413) 584-2637.

11 fri

Boston, MA — Boston Alliance of Gay and Lesbian Youth will hold its Second Annual PROM at 7pm in the Arlington St. Church, 355 Boylston. \$4 admission includes dinner, dancing and music til midnight. Dress to impress. At least one person of each couple must be under 22. Call 491-0242 for info.

Boston, MA — Chiltern Mt. Club events: Hoosick and West Rivers Canoe trip—Info: Wayne (617) 536-3496; Newport Weekend—Info: Robert (401) 274-1356 or Alec (617) 266-2367; Cape Cod Getaway weekend—Info: Vince (617) 255-1081.

Boston, MA — Cauldron Experimental Theater presents a multi-class, multi-ethnic, multi-dimensional poetry reading on "work", with Kore Sapphire and Marianne Connolly 22 Randolph St. (near Dover T stop, off Harrison). 8:30pm.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Twin Tide, double your fun. 355 Boylston St. (at Arlington) Doors open at 7:30pm and close at 8 for the performance. \$4. Everybody welcome.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews end reps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 48 Pleasant St. 354-8807.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).



I think I've
destroyed the
next generation of
brook trout.

Alison

Boston, MA — GCN summertime blues. Many regular Friday eve volunteers (students) are leaving for the summer. We really could use your help sending out the paper to our subscribers! See Fridays above under weekly events for details. It's fun!

12 sat

Boston, MA — Black and White Men Together/ Boston will have a Second Anniversary Potluck on the esplanade. Meet at 57 E. Springfield St. (So. End) \$2 donation. Info: 247-3043 or 536-3392.

New York City — The Lesbian and Gay Contingent for the UN Special Sessions on Disarmament March and Rally will gather on 49th St between 2nd and 3rd Aves at 10am. Show your visibility with banners. Bus info from Boston: (617) 497-6754, and specify the gay bus.

Cambridge, MA — Gay Pride/Exodus Center Conf. for lesbian mothers, gay fathers and their partners. Andover Hall, 45 Francis Ave. 9am-5pm. Info: 266-0612.

Boston, MA — Chiltern Mt. Club. Day hike to Carter Notch. Info: Gene (212) 858-5792.

Boston, MA — Triangle Theater performance (see Thursdays above) to benefit Lesbian/Gay Pride.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Concert by Katherine Triantafillou and exhibit of paintings and collages by Betsy Zeldin. Reception at 7. Concert at 8:30pm. 355 Boylston st. (at Arlington). \$3. Everybody welcome.

The deadline for Calendar items is Tuesday at noon for the following issue.